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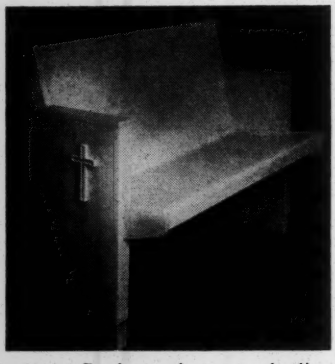

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"THOSE DEAD SEA SCROLLS . . ."

In view of the many questions on the Dead Sea Scrolls which arise in instruction and inquiry classes, the editor has suggested bringing up to date an earlier series that appeared in *The American Ecclesiastical Review,* and also an evaluation of the theological implications of the scrolls.[1]

1950-1956: SCROLLS, FRAGMENTS AND A "MONASTERY"

In 1950 there was still a vigorous battle raging among scholars concerning the date and genuinity of the scrolls. The lot purchased by the Syrian Metropolitan, Mar Yeshue Samuel, was in the course of publication: the Isaias scroll, the Habacuc commentary (both 1950) and the Manual of Discipline (1951). The scrolls of the Hebrew University had been published in great part: the incomplete Isaias scroll, the War of the Children of Light against the Children of Darkness, and the Thanksgiving Hymns (all fully published in 1954). There were claims of a hoax; how was one to be sure that the scrolls really came from a cave by the Dead Sea? The cave itself (now called cave 1) was not rediscovered by responsible parties until almost two years after the original discovery in the spring of 1947. From February 8 to March 5, 1949, the first scientific excavation of the cave took place and fragments of more scrolls were found.[2] In Jerusalem during 1950-51 there was much talk of fragments that were still in the hands of beduin. It was all very

[1] For the earlier series, see E. A. Arbez, S.S., "The New Hebrew Manuscripts," in *AER,* CXXII, 1, 2, 3 (Jan., Feb., March, 1950), 25-36; 137-45; 196-206. Perhaps the best general introduction to our subject is *The Dead Sea Scrolls* (New York: Viking, 1955) by M. Burrows; see also G. Vermès, *Les manuscrits du Désert de Juda* (New York: Desclée, 1954), and H. H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls* (Oxford: 1952).

[2] Nearly all the contents of cave 1 have now been published: the fragments in Barthélemy-Milik, *Discoveries in the Judean Desert I* (Oxford: 1955); the scrolls themselves (with the exception of the recently unrolled "Lamech" scroll which is an Aramaic paraphrase of Genesis) have been published by the American Schools of Oriental Research and by the Hebrew University. Readers will recall that the Israel Government now possesses the scrolls which had been purchased by the Syrian archbishop, and these are to be housed in the "Shrine of the Book" in Israel.

well to point out that paleography indicated an ancient date (first century B.C.—A.D.) for these scrolls, but some how the question of the scrolls remained up in the air. How did these scrolls come to the cave? Then in November and December of 1951 occurred the dig at Khirbet Qumran, and a whole series of new discoveries was about to begin.[3]

The ruins (Khirbet) of Qumran are the remnants of an ancient building located on a ridge in the high mountain cliffs at the northwest end of the Dead Sea. Situated only about a half-mile to the south of cave 1, this site had been inspected by the archeologists in

[3] The following Dead Sea Diary will recap for the reader the chronological sequence of the main events:

Spring, 1947:
Discovery of cave 1 and manuscripts by Muhammad adh-Dhib.

July, 1947:
Syrian Archbishop Mar Yeshue Samuel buys some of the scrolls from the beduin for about $150.00.

November-December, 1947:
Professor E. L. Sukenik of the Hebrew University in Jerusalem buys jars and other scrolls from Bethlehem antiquities dealer.

January-February, 1948:
Sukenik realizes the value of his scrolls. Having learned of the existence of the rest with the Archbishop, he made contact with the Syrians and even copied columns of the Isaias scroll. But before any arrangements could be concluded (conditions in Palestine were in upheaval, due to Arab-Israeli battles), the Syrians had turned to the American School of Oriental Research in Jerusalem. News of the scrolls was publicized throughout the world in this year.

Jan. 28, 1949:
United Nations officers and Arab Legion re-discover the cave and also the fact that it had been visited several times before them by clandestine diggers.

Feb. 8-March 5, 1949:
First scientific excavation of cave 1, yielding about 600 fragments of about 75 biblical and non-biblical works.

Nov. 24-Dec. 12, 1951:
First excavation campaign at Khirbet Qumran.

Jan. 21, 1952:
Six-week dig begins at Wadi Murabbaat, yielding fragments of biblical and non-biblical texts. No relationship to Qumran.

March 10-29, 1952:
Exploration of caves in five-mile radius about Khirbet Qumran, yielding fragments of many manuscripts and 2 copper scrolls.

Summer, 1952:
Beduin bring in fragments from Wadi en-Nar, perhaps belonging to Khirbet Mird, which is later excavated in February-April, 1953, by Belgian expedition. No relationship to Qumran.

Sept. 22-29, 1952:
More exploration of the Qumran area and the discovery of the extremely important cave 4.

Spring, 1953, 1954, 1955, 1956:
Second, third, fourth, fifth (and perhaps final) campaign at Khirbet Qumran.

1949, but no large-scale digging was done. At the end of 1951, Père Roland de Vaux, O.P., director of the famous *École Biblique* in Jerusalem, and G. L. Harding, director of the Department of Antiquities in Jordan, opened the first of a series of five campaigns (the last in March, 1956), and the secret of the scrolls began to unfold.[4]

The ruins turned out to be a community center or, as it is now popularly called, a "monastery." The most important feature of the building was that it was *not* a dwelling place, but a place of assembly for meetings, study, writing, and eating. The community itself lived in the hundreds of nearby caves and in tents, but repaired to the monastery for their communal activities. The building is rectangular in shape, measuring about 100 by 120 feet, built of large, undressed stones. A huge two-story tower, forty feet square with walls five feet thick that had been split by an earthquake, still dominates the ruins, standing to a height of about fifteen feet. Several large rooms—too large for a private dwelling—which served as kitchens and storerooms, have been cleared away. One room with a bench along the walls has been suggested as the council room. The largest single room is a little over 70 feet long and has at one end the remnants of what is conjectured to be a lectern base; it perhaps served as a refectory or assembly hall. Nearby is a storeroom that was found still equipped with hundreds of jars and dishes. On the second floor was located the *scriptorium,* with the ruins of the brick and plaster tables where the members doubtless copied out several of the newly found scrolls and fragments; even two inkwells, bronze and copper, were found in this room. One of the best preserved pottery establishments in Palestine was also discovered. About a dozen pools and cisterns, some of them with steps, underline the emphasis laid on lustrations and washings in the scrolls.

Thanks to strict archeological method, the following picture can be reconstructed. The presence of particular types of pottery and coins indicate that the monastery was occupied from a period shortly before 100 B.C., down to the time of the First Jewish Revolt against Rome about 70 A.D. This period of occupation had been interrupted

[4] The preliminary reports of the several campaigns at Khirbet Qumran and also notices concerning the later discoveries in the Wadi Murabbaat and at Khirbet Mird have been published by Père de Vaux in the *Revue Biblique* since 1953.

about 31 B.C., which is the date of an earthquake mentioned by Josephus. Since there is only one coin from the reign of Herod the Great (37-4 B.C.), it appears that the building was abandoned at this time. But community life was resumed again at the beginning of the Christian era until the crushing defeat of the Jews by Vespasian's army put an end to the settlement at Qumran. After 70 A.D., there are no signs of community life; there is evidence of the Roman military (iron arrowheads of the Roman legion) and a few Jewish insurgents under Bar Kochba who utilized the site shortly before the Second Jewish Revolt of 135 A.D.

The discovery of the Qumran monastery gave the most reasonable explanation of the presence of the scrolls in the caves. Shortly before the advance of the Roman legions during the First Revolt, the community hid their sacred writings in the numerous caves in the area. They wrapped the scrolls in linen and carefully enclosed them in long jars which they capped securely. As it turned out, they were so thoroughly scattered that they never returned to resume their common life, and the scrolls remained behind.

These conclusions have been worked out by the several campaigns which have taken place at Qumran since 1951, but it is not to be supposed that the Taamireh tribesmen of the Judean wilderness would allow opportunity to pass them by. They knew that their lucky fellow, Muhammad adh-Dhib ("the wolf") had been paid for the lot of smelly leather scrolls he had found; now their privacy was being invaded by these archeologists. So with untiring patience and a minute knowledge of the terrain, they began to comb the area for more scrolls. A group of the beduin came to see Père de Vaux at the *École Biblique;* they had some new fragments for sale and claimed that they came from the old cave 1. De Vaux was sceptical; perhaps the Arabs had found a new vein in the area. With no little humor and understanding of beduin ways, he cajoled them into admitting that the fragments came from a new source. He then allayed their fears and got them to agree to a full-fledged archeological dig under the protection of the police, their erstwhile enemies. Thus, at the beginning of 1952 began a six-week campaign in the caves of the Wadi Murabbaat, about ten miles southwest of Khirbet Qumran. It was soon discovered that this site gave evidence of occupation all the way back to the chalcolithic period. More important was the discovery of fragments of the most varied kind:

Hebrew documents from the pre-Christian era (biblical books, such as Genesis, Exodus, Deuteronomy and Isaias); two letters signed by Simon bar Kosebah or Kozebah (Kochba, famed leader in the Second Jewish Revolt mentioned above), and one letter to Kochba. Apparently these caves had served as military outposts during the war of Bar Kochba and were taken about 135 A.D., by the Roman army. The most puzzling feature was that the finds of the Wadi Murabbaat seemed to have no connection with the Qumran community. Here was another cache of fragmentary ancient documents, and with no explanation!

But the tireless beduin kept bringing in new fragments which were supposed to come from the area of cave 1 (Qumran). The archeologists organized a new campaign in March, 1952, and explored a 5-mile radius about Khirbet Qumran, investigating some forty caves. Again, several manuscript fragments of biblical and non-biblical works were found. In cave 3 were discovered the famous copper scrolls which were finally unrolled at Manchester, England, in January, 1956; nothing has been published about these as yet.

In the summer of this banner year of 1952, the beduin brought in new fragments from still a third source (after Qumran and the Wadi Murabbaat), the Wadi en-Nar, a continuation of the Kedron valley, running towards the Dead Sea. This led to the Belgian excavation of Khirbet Mird in this area in 1953, with the first discovery of New Testament texts in the Dead Sea region; they were written in Greek and also in Syro-Palestinian, the language of the Christians of Palestine before the Islamic conquest.

The March, 1952, excavation had the most fruitful aftermath in September, 1952. The beduin had kept searching until they came upon the virtually inaccessible cave 4, which yielded hundreds of fragments; over 300 different manuscripts (including Tobias in both Hebrew and Aramaic) are represented in this cache, all of them extremely fragmentary.[5] Since this time fragments have been coming in to the authorities working in the Rockefeller museum in Arab Jerusalem. Money to buy these valuable pieces has been raised by the Jordan Government, various educational institutions, and the

[5] For the story of cave 4 and the other caves, see F. M. Cross, "The Manuscripts of the Dead Sea Caves," *Biblical Archaeologist,* XVII (1954), 2-21. The best photographs the writer has seen are to be found in *Archeology,* IX (1956), 41-53.

Vatican Library; it is believed that virtually all fragments outstanding had been acquired by 1956.

The publication of the thousands of fragments found in all the ten Qumran caves is an herculean task. The work involved is delicate and tedious; it is a battle of tweezers, brushes and penknives. The fragments, brittle and misshapen, are humidified in order to soften them and then flattened between plates. A camel-hair brush is used to clean them and the utmost care is required here lest the ink come off with the small debris. Some fragments are too brittle for even this delicate touch and must be supplied with a tape backing. Illegible fragments have to be treated with non-acid oil to bring out the letters, and even then it is infra-red photography that has been the greatest aid in rendering them legible.

After the fragments are cleansed and photographed, the process of identification begins. They are separated according to language (Hebrew, Aramaic, etc.) and reference to the Bible. Biblical fragments, identified by the use of lexicons, are separated from the non-biblical. This division must also be governed by the character of the letters, the quality of the leather, etc., so that fragments that originally belonged to one scroll can be kept together.

At the present time an international team of scholars is thus busily occupied with the fragments which are housed in the splendid Rockefeller museum. The head is Père de Vaux. Three French priests, two Englishmen, two Americans, one German and one Pole, also a priest, round out the team. The Americans are Professor Frank M. Cross, Jr., of Chicago, and Msgr. Patrick W. Skehan of The Catholic University of America. These scholars work secure in the knowledge that the scrolls and fragments are genuine. The arguments of paleography have been confirmed by those of natural science; the method of carbon dating, developed by Dr. W. F. Libby at the Institute for Nuclear Studies of the University of Chicago, was applied to the linen wrappings in which the scrolls were found and the date indicated is 33 A.D., plus or minus 200. But the very riches of the later discoveries have dismissed any doubts about the genuinity and antiquity of the scrolls. In all, ten caves of the Qumran area have given up a plentiful yield and six of these were discovered untouched. The other four were subjected to complete archeological investigation. Of the ten, the yield in cave 1 and cave 4 is the greatest, and also the most important. Moreover, the

cave 4 fragments were solidly imbedded in the mud floor, clearly untouched in modern times, and the pottery found in the caves matched the type found in the excavation of the monastery at Khirbet Qumran.

THE QUMRAN COMMUNITY

To whom had these ruins and this library belonged? Scholars had long known about the Essenes, a Jewish sect of the time of Christ described by Pliny, Philo and Josephus. Comparisons were made between these ancient sources and the newly discovered scrolls and fragments. By and large, there are marked similarities. Both the Essenes and the Qumran community settled in the Judean wilderness near the Dead Sea, and Josephus adds that there were groups in every city. Both sources describe a Jewish group that lives a community life: common purse and common meals that are characterized by a great deal of protocol and by a priest's blessing. The general organization is also similar, and there is a period of "postulancy" and "novitiate" before full membership described in both Josephus and the Qumran writings. There are other remarkable coincidences: an emphasis on seniority within the group; necessity of majority consent to speak out of turn; no spitting allowed in the midst of the assembly. Both sources acknowledge that the community is given over to the study and explanation of the law. There is also a similarity of ritual and religious ideals: emphasis on discipline and asceticism, practices of ritual washings, etc. Thus the majority of scholars today are agreed in recognizing the Qumran community as some form of Essenes, if not the party described by Josephus and others. There are still several unresolved discrepancies; for example, the ancient sources emphasize the peaceful habits of the Essenes, contrary to the newly found "War" scroll. It may very well be that the accounts of Josephus are "dated," that they describe a form of Essenism that developed out of the type which we know from the newly discovered scrolls. But the problem of identification is a relatively minor point; the important thing is that we have considerable knowledge about the Qumran community and their religious beliefs.

The Qumran community is an exclusive Jewish sect which separated from the main body of Judaism and retired to their retreat in the Judean desert "to prepare the way of the Lord." In their Manual of Discipline (8:13-14; 9:19-20), they apply this verse of Isaias

40:3 to themselves and the preparation means the study of the Law, or Torah. We do not yet have a clear picture of their origins, which seem to go back to the *Hasidim* of Maccabean times (1 Mac 2:42), but the community looked upon their leader, whom they called the "teacher of righteousness," in such a way as to suggest that he was their founder. It may be also that they were forced to flee their monastery at Qumran (it will be recalled that the archeological evidence shows a gap in occupation towards the end of the first century B.C.), but this remained their headquarters. From their writings we discover that they lived in anticipation of the Messianic era that they considered was dawning; they were living at the eschatological "end-time," preparing by their holy lives for the visitation of God, when good would triumph over evil. To this end they adopted the highly organized life of rigid discipline and asceticism that has already been noted.

While they are characterized by a separatist tendency, they still remain Jews, the true Israel, in fact. They follow the principal Jewish doctrines, but avoid external sacrificial cult. Their members are priests, levites and lay people, and the government is in the hands of a group of twelve laymen and three priests. A *mebaqqer* (*i.e., episkopos*), or overseer, presides over the members; he examines and instructs the candidates and acts as a mediator with non-Qumranites who are to be avoided, and even hated, like the plague. There are common prayers and common meals; the primary task is the study of the Law, day and night. More aspects of the community will be noted when we turn to the comparison with early Christianity.[6]

JESUS AND THE TEACHER OF RIGHTEOUSNESS

In the popular mind a correlation between Qumran and Christianity has been made that is not true and which does a disservice to the scrolls by a false emphasis. It is true that the Qumran literature throws a strong light on the historical origins of Christianity. But it does not give evidence of a "Christianity before Christianity," or evidence that Christianity is an Essenism. By a false emphasis upon

[6] This is a necessarily brief résumé of the salient characteristics of the community which are to be found in the scrolls and the so-called "Damascus Document" (discovered in a Cairo geniza in 1896 by S. Schechter), which also tells us about the community.

the figure of the Qumran teacher of righteousness, the true value of the scrolls is neglected and passed over by many moderns. The alleged parallel between the teacher and Jesus has been popularized in the work of Edmund Wilson and the eminent French scholar, A. Dupont-Sommer. The latter claimed that Christ now appears in many ways as an "astonishing reincarnation of the teacher of righteousness." This was a most unfortunate and misleading development in the study of the scrolls. In view of Dupont-Sommer's clarification in the *Saturday Review* for March 3, 1956, it is evident that he does not deny the uniqueness of Christ on the basis of the scrolls and he admits that they offer no challenge to the general originality of the Christian Church. How was it possible that this relationship ("reincarnation") between the teacher and Jesus could be asserted in the first place? It was because of the over-enthusiastic interpretations and faulty translations of Dupont-Sommer; so hypnotized by his own theory was he that he read it into the holes of the leather of the Habacuc commentary. It is not to be denied that there are some valid, even if superficial, resemblances between the two; both the teacher and Jesus taught lofty moral ideals and both were persecuted; faith in both was demanded of their followers (the coloring of the word "faith" seems to be that of observance of the teacher's doctrine rather than personal devotion to him; nowhere in the Qumran texts is personal loyalty to the teacher asked of the members). In many points there is a similarity between the religious ideas and beliefs expressed in the Qumran scrolls and those of the New Testament, as we shall see. But Dupont-Sommer went far beyond this. For him the teacher is recognized as the Messiah, the "Redeemer of the World," a divine being whose sufferings resemble that of Jesus, and influenced the composition of the "Servant of the Lord" poems in the second part of the book of Isaias. Let us look at the evidence for these claims.[7]

(1) Was the teacher recognized by his followers as the Messiah? It would not be surprising if this had been so, since there were several claimants to this title before and after the time of Christ. But there is no evidence that the teacher was regarded as the Messiah;

[7] See R. de Vaux, "Les Manuscrits de la Mer Morte et les origines chrétiennes, *La vie intellectuelle,* XIX (1951), VI, 60-70, and F. M. Cross, "The Essenes and Their Master," *The Christian Century,* LXXII (1955), 944-48.

in fact, the evidence is against it. The Messianic beliefs of the community turn out to be extremely complex. They believe that three figures will play a role in the Messianic era: a prophet and two Messiahs. The two Messiahs are those of Aaron (a priestly Messiah) and of Israel (a royal, Davidic Messiah). These Messianic ideas are clearly seen in the fragments of two columns belonging to the Manual of Discipline, which were published in 1955; here the Messiah of Israel shares in the community's banquet, but plays a role subordinate to the officiating priest. Thus the teacher is to be excluded from the role of Messiah.

(2) Who applies the title "Redeemer of the World" to the teacher? So far this has not been found in any of the scrolls or fragments. The phrase does occur in the apocryphal work, the Testaments of the Twelve Patriarchs (Testament of Levi, cc. 10 and 14), and Dupont-Sommer claims that it refers to the teacher. No proof has been forthcoming for this claim. A major objection to his procedure is the undisputed fact that later, Christian, interpolations and changes have been made in the text of the Testaments; the phrase "Redeemer of the World," is to be regarded as one of these. Moreover, the concept of a suffering Messias who redeems the world is a concept that not even the followers of Jesus readily accepted. Jesus had to explain the prophecies of the Old Testament to Cleopas and the other disciple whom He met on the way to Emmaus: "Was it not necessary that the Messias should undergo these sufferings and thus enter into his glory?" (Lk 24:26; cf also 18:31-34). The fact is that the world in which our Lord lived was not prepared for a crucified "Redeemer of the World."

(3) Is the teacher a "divine being"? The Habacuc commentary is made to yield phrases that are reminiscent of the passion of Jesus; thus in 11:6 the wicked priest dared to strip the teacher of his clothes. Thanks to the discovery of a papyrus in the Wadi Murabbaat cache, it is certain that this phrase cannot be so translated. It is now correctly rendered "in the place of his [the teacher's] exile." But the *pièce de résistance* is to be found in 8:16-9:2 of the Habacuc commentary where the author, commenting on Hab 2:7-8, says:

(con)cerning the priest who rebelled
( )
to beat him with wicked judgments. Horrible evil diseases they inflicted upon him, and vengeance on the body of his flesh.

Dupont-Sommer is clairvoyant in his comment:

> This passage evidently alludes to the passion of the teacher of righteousness; he was judged, condemned, punished: he suffered "in his body of flesh"; doubtless he was a divine being who "became incarnate" to live and die as a man.[8]

The phrase "body of flesh" does not give the slightest suggestion of a divine being; it occurs in Sirach 23:16 referring to a wicked man, and in Col 2:11 referring to a Christian. Finally and most importantly, who is suffering? Due to a lacuna in the text, the sufferer is not identified, but the person mentioned previous to the lacuna is "the priest who rebelled." It is Dupont-Sommer who has proposed a change of subject in the space that is missing so that he refers the suffering to the teacher. But the tenor of the passage suggests the contrary. Since Hab 2:7-8, which is being commented upon, refers to an unjust, greedy person who is to be repaid for his plundering and bloodshed, the passage of the commentary should be understood of the punishment of the rebellious priest and not the teacher.

(4) Are the sufferings of the Servant in the second part of Isaias (cc. 52-53) a reflection of the sufferings of the teacher? The evidence for this is extremely tenuous in itself; it rests on the alleged Messianic references in cc. 52-53 of the Isaias scroll, which the Qumranites are supposed to have heightened in view of their teacher. The arguments against such a haphazard composition of this part of Isaias are quite strong: arguments of style and content which fit the suffering Servant songs into the framework of the exilic and immediate post-exilic period. In our present state of knowledge, the passion and death of the teacher of righteousness is a myth. He was persecuted by the wicked priest (perhaps Alexander Jannaeus); that much we know. Only two texts speak of his death and both in an incidental way. The Damascus Document speaks of a time "from the day that the teacher of the community was gathered in until a Messiah arises from Aaron and Israel" (9:29). The same document mentions an interval of forty years "from the day that the teacher of the community was gathered in." The word that is used here, "gathered in," strongly suggests a

[8] Dupont-Sommer, *Aperçus préliminaires sur les manuscrits de la mer morte* (Paris: Maisonneuve, 1950), p. 46.

natural rather than a violent death; it is the Hebrew term used in Genesis to describe the death of the patriarchs, Abraham, Isaac and Jacob. As a matter of fact, a violent death for the teacher, even his crucifixion, would not be very surprising to us, because we know that crucifixion was practiced. But there is not even a hint of this in the texts that have been published.

(5) The Habacuc commentary, 11:4-8, forms the basis of the alleged resurrection and return of the teacher. We have already seen that vv. 4-6 state that the wicked priest persecuted the teacher "in the place of his exile." The next two verses go on to say that "he" appeared to "them" on their Sabbath rest:

> Its explanation [of Hab 2:15] concerns the wicked priest who persecuted the teacher of righteousness, swallowing him up [or: leading him astray] in his sore wrath, in the place of his exile. At the time of the feast of Rest, on the Day of Atonement, he appeared to them, to swallow them up [or: lead them astray], and make them stumble on the day of Fast, their Sabbath Rest.

The normal sequence would presuppose that "he" refers to the previous subject, the wicked priest, and that "them" refers to the partisans of the teacher; it is thus that the majority of scholars understand the passage. Dupont-Sommer, however, interprets this to mean that the teacher (*Maître glorifié*), who had previously been put to death, now shone forth (*il a resplendi*) to punish Jerusalem for its crimes. There is no denying the contention of Dupont-Sommer that the verb YP' ("appear, shine forth") is used in the theophanies of Yahweh in the Old Testament (e.g., Dt 33:2). But the word is also used of a wicked man! Therefore, it does not always connote the appearance of a divine being. In the Hebrew fragments of Sirach the word occurs in 12:15, "while you stand firm, he [the proud or wicked man] makes no bold move (*lô yôphia'*—does not manifest himself); but if you slip, he cannot hold back." Likewise, the Damascus Document uses the word about the manifestation of wicked deeds (9:31, 33). There is thus no philological argument that demands Dupont-Sommer's "apotheosis" in this passage of the Habacuc commentary. Rather, it is the wicked priest who *appears* and afflicts the good people on the Day of Atonement. It may be said that the Qumranites looked forward to the return of the teacher in the "end-time," just as the resurrection of

the just is described in the book of Daniel, but this is not a parallel to the resurrection of Jesus.

Looking back on the Dupont-Sommer exegesis, it may seem surprising that it received so much attention.[9] But the sensational has its appeal, and in this case it was accompanied by French style and clarity, not a few contributions by Dupont-Sommer himself to other phases of the scrolls, and by the authority of a competent linguist. But his airy parallels may be relegated to the limbo of abortive theories; it is far more rewarding and instructive to consider the real parallels between Qumran and Christianity which we will treat of in a further article.

ROLAND E. MURPHY, O.CARM.

The Catholic University of America
Washington, D. C.

[9] The situation was aggravated by the exaggerations of John Allegro of the University of Manchester which were publicized in January-March, 1956. What may not be as well known is the devastating reply written by his colleagues who are working on the scrolls in Jerusalem, and published in the London *Times* for March 16; see the *Catholic Biblical Quarterly*, XVIII (1956), p. 148.

THE SEMITIC THOUGHT-PATTERN IN SACRED SCRIPTURE

In the memorable encyclical on biblical studies, *Divino Afflante Spiritu,* Pope Pius XII calls attention to the following fact: "In composing a sacred book, an inspired writer is the living and rational instrument of the Holy Spirit. He so uses his faculties and powers that from the book composed by him all may easily infer the special character of each one, and, as it were, his personal traits." Since almost all the authors of the Sacred Books were Semites, it is the Semitic mentality that pervades the Scriptures. To be cognizant of the pattern in which the Semite expresses his thought will help us understand his message, which is likewise the message of the Holy Spirit.

Romano Guardini, in his well-known book "The Lord," draws attention to something in St. John's Gospel:

> I should like to point out that his Gospel is arranged with minimum regard to logical sequence. The statements are not conclusions flowing from premises, but rather resemble the recurrent flow of waves gushing forth from a single source, deep in eternity. . . . They do not really follow one another in logical sequence, but proceed concentrically from a central point.[1]

By these words Guardini betrays he has caught the Semitic procedure of developing a topic. It is not the logical pattern so well liked by the Western mind. Rather, a topic unfolds gradually, with one wave of thought after another, each succeeding wave adding to the vigor and content of the others, and all proceeding immediately from that same central theme envisioned in the mind of the writer. We are dealing here with a different

[1] *Der Herr* (Aschaffenburg: Pattloch Verlag, 1948), 256: "Der Zusammenhang der Sätze ist nicht logisch, nach So und Also, sondern sie sind wie der Wellenschlag einer Bewegung, die aus einem in der Ewigkeit liegenden Quellpunkt kommt. . . . Eigentlich stehen sie nicht hintereinander, jeweils dem vorausgehenden folgend, sondern liegen ineinander." The passage has been considerably shortened in the English edition: *The Lord* (Chicago: Regnery, 1954), 207.

literary technique. U. Holzmeister, professor for many years at the Biblical Institute in Rome, explained it thus:

> Now we find in the NT some passages in which the development of thought proceeds along lines which differ from our own. In our accounts, one part is adequately separated from another, and what is added is something new; but the NT author, at a given point, starts the same theme over again, presenting it with greater clarity and finesse. Thus what was at first presented in broad outlines receives additional features, and it may take a third recounting to bring out the complete picture. In order to grasp the message of the author fully and adequately, one must take all three passages together and view them as one. That is what is meant by "concentric circles."[2]

A. Bea applied this pattern to certain narrations in the OT, pointing out that the Semite does not exhaust the entire content of his story in one telling, but comes back to it several times, supplying details even where they are chronologically out of place, just because he is not always concerned with historical sequence, but prefers to let his story unfold like ever-widening concentric circles.[3] The Jewish exegete B. Jacob referred to this as a *Kunstgriff* of Hebrew prose, that is, a literary artifice which keeps opening up new vistas of a theme, thereby greatly enhancing the elegance of a discourse.[4] Thorleif Boman in his latest work makes an apt

[2] U. Holzmeister, S.J., "Steigernde Wiederholungen in den Schrften der NT," *Theol. Prakt. Quartalschrift* 90 (1936), 85: "Nun finden sich in NT einige Stücke, bei denen der Fortschritt der Gedankenfolge sich nach anderen Gesetzen entwickelt, als wir es gewohnt sind. Während in unsern Ausführungen ein Teil vom anderen adäquat geschieden ist und darum als neu zu ihm hinzutritt, greift der neutestamentliche Schriftsteller gelegentlich auf den Anfang zurück um nochmals dasselbe zu behaupten, aber mit stets steigernder Klarheit und Ausführlichkeit. So ist die erste Erörterung nur eine flüchtige Skizze; die zweite fügt demselben Bilde neue Linien ein, und erst die letzte ist eine vollendete Darstellung. Allein man wird sie erst dann völlig verstehen und würdigen, wenn man die früheren stets lebendig im Auge behält und alles in einem Blicke zusammenfügt und zusammenschaut. Dasselbe soll durch die Formel 'Kozentrische Kreise' ausgedrückt."

[3] *De Pentateucho* (Rome, 1933), 78: "Saepe narrationem non statim proponunt totam, sicut leges logicae et ordo historicus postularent, sed eam quasi per gradus (ad modum fere circulorum concentricorum) perducant, adjuncta quaedam quae in historico ordine praecedunt, post alia narrata, 'supplent,' vel eiusdem facti partem aliam aliave adiuncta addunt."

[4] B. Jacob, *Quellenscheidung und Exegese im Pentateuch* (Leipzig, 1916), 48: "Es ist ein Grundsatz, sich bei einer Rede nie ganz auszugeben. Ist Veran-

comparison: "The literary technique of Hebrew men of thought and poetry does not resemble architecture which builds a structure step by step; it resembles music that presents a theme at the very outset and then keeps coming back to it like a fugue with added variations."[5] Other writers have compared this Semitic peculiarity to a coil or spiral. From every point one can view the complete spiral and even see it in each instance from a different angle.[6] *The Catholic Commentary* has it crystallized in one sentence:

> Semitic writers . . . reconstructed events in pieces, developing the narrative in concentric circles around a central nucleus. They kept repeating the central theme in order to add to the circumstances already alluded to, or omitted details already described but now considered irrelevant for the particular purpose they were pursuing.[7]

From all this it is evident that the pattern of concentric circles is a recognized factor in the literary technique of Semitic writers. Essentially it is a deliberate recurrence of the same theme after the free manner of recurrent waves. They are called concentric because the central theme keeps widening its horizons, adding new sidelights or developing details previously mentioned until

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lassung, sie zu wiederholen oder auf sie zurückzukommen, so geschieht dies stets mit irgendwie andern Worten, mit neuen Momenten und in Variationen, in denen häufig die besondere Feinheit liegt. Erst aus der Kombination der Fassungen sieht man, was alles gemeint war." Quoted from U. Holzmeister, *art. cit.*, 91.

[5] *Das Hebräische Denken im Vergleich mit dem Griechischen* (2te Aufl., Göttingen: Vandenhoeck und Ruprecht, 1954), 165: "Die Kompositionskunst der hebräischer Denker und Dichter ist nicht wie in der Architektur, wo alles schrittweise aufgebaut wird, sondern wie in der Musik, wo das Thema zu Anfang angeschlagen wird, und später in immer neuen Variationen zurückkehrt."

[6] H. Kuhaupt, *Der neue Himmel und die neue Erde. Eine theologische Auslegung von Apk. 21, 1-22, 5* (Münster, 1947), 127: ". . . seine Denkbewegung also ist nicht als eine gerade Linie, sondern als Kreis bestimmt, wo man von jedem Punkte das Ganze überschaut, diese Ganze aber von jedem Punkte aus wieder in einem anderen Lichte erscheint. Einen gewissen Fortschritt des Gedankens kennt selbstverständlich auch er, immer aber so, dass jene kreisende Bewegung beibehalten wird und das Gesamt seiner Darstellung also nicht eigentlich die Gestalt eines Stufenbaus, sondern eher die Gestalt einer Spirale hat."

[7] D. Leahy, "The Literary Characteristics of the Bible," in *A Catholic Commentary to Holy Scripture* (London, 1953), par. 32j.

the theme is exhausted. If some exegetes are not entirely convinced of this thought-pattern, it is because they wish to apply it in too rigid and mechanical a manner. A theme need not be taken up from the same angle with which it was begun. Nor need all the details mentioned at first be repeated in the second wave of thought. The philosophical mind may be looking for methodical repetition where it was never intended to be. Artistic surprises mark the literary technique. But now for a few illustrations, beginning with St. John's Gospel:

The manifestation of the person and work of the Advocate in Jn 14-16 presents a good case of concentric circles. In four successive waves of thought the Evangelist unfolds three main ideas: (1) the relation of the Advocate to the Father and the Son; (2) the Spirit of Truth versus the world; (3) the Spirit of Truth in the midst of the Church. Let us examine how this last point is developed: At first, the Spirit of Truth is promised to the Apostles to *abide with them permanently,* and they will be aware of his presence. The second passage has the Holy Spirit *teaching the Apostles everything,* refreshing their memory with all that Christ told them. This is his office as Teacher. In the third we read that the Apostles, impelled by the Spirit, will share his *office of witness to Christ,* for they were with Christ from the beginning. The fourth passage shows the Spirit of Truth conducting the Apostles through the whole range of truth. He will *draw on the full store of Christ,* which is identical with the Father's, and reveal to the Apostles the fulness of the Godhead, both in the inner life of God and in his designs on men.[8]

Only when one has placed these four passages in four parallel columns can one fully appreciate their crescendo of content and clarity. Then one is also convinced that the Semitic pattern of developing a theme is truly different from our own.[9]

Turning to the sixth chapter of St. John, we are confronted with a well-known controversy among theologians, some of whom want to understand merely the last part of the chapter (vv. 48-58) as the Eucharistic Christ, whereas they take the Bread of life in vv. 27-47 as the person of Christ, the object of faith. Let them

[8] U. Holzmeister, *art. cit.,* 87-89.

[9] All NT quotations are from Kliest-Lilly, *The New Testament rendered from the original Greek* (Milwaukee: Bruce, 1954).

I: Jn 14, 16-17	II: 14, 25-26	III: 15, 26-27	IV: 16, 7-15
And I will ask the Father, and he will grant you another *Advocate* to be with you for all time to come,	But the *Advocate,* the Holy Spirit, whom the Father will send you in my name	When the *Advocate* whom I am going to send you with a mission from the Father	But now I am going home to him whose ambassador I am. . . . Unless I depart, the *Advocate* will not come to you; whereas, if I depart, I will send him to you.
the Spirit of Truth! The *world* is incapable of receiving him, because it neither sees him nor knows him.		the Spirit of Truth who proceeds from the Father, has come, he will ***witness in my behalf.***	And when he comes (the Spirit of Truth: v. 13), he will *prove* the *world wrong* about guilt, about innocence, and about condemnation; about guilt: they do not believe in me; about innocence: I am going home to the Father and you will see me no longer; about condemnation: the prince of this world stands condemned.
You know him, because he will make his ***permanent stay with you*** and in you. I will not leave you orphans; I am coming back to you.	(He) will *teach you* everything, and refresh your memory of everything I have told you.	And *you, too, will witness,* because you have been with me from the beginning	There is still much I might say to you; but you are not strong enough to bear it at present. But when he, the Spirit of Truth, has come, he will *conduct you* through the *whole range of truth.* What he will tell you does not originate with him; no, he will tell only what he is told. Besides, he will announce to you the future. *He is to glorify me,* for he will draw upon what is mine and announce it to you. Whatever the Father possesses is mine; and that is why I said he will draw on what is mine and announce it to you.

put aside for the moment all theological pre-occupations, and merely read the chapter as the Semitic mind developed it. The results are truly surprising.[10] A first wave of thought is presented in v. 27: It contains three ideas (1) the Jews should be concerned with another *food* besides the material one; (2) that food affords *everlasting life;* (3) it is the food which the *Son of man will give.* In vv. 32-33 the theme is resumed: already the food is called *bread.* It is the true bread for man (ὁ ἄρτος ὁ ἀληθινός). This bread gives life to the world (note the idea of life recurring). But a new detail is inserted: This bread is the *true manna,* come down from heaven, the gift of the Father. Already in this second wave of thought there is a marked clarification. Then in v. 35 the thought is resumed a third time: Now the first two ideas (food, which gives life) are combined in the poignant phrase: bread of life; and Jesus identifies it as himself: "I am the bread of life; he who comes to me will never hunger, and he who believes in me will never thirst." Here, Jesus is at first merely repeating what He had said at the outset: the food which the Son of man will give you (v. 27), but the element of *hunger and thirst* is introduced, which implies *eating and drinking.* The fourth wave of thought (vv. 48-51) develops with marked clarity the ideas 1, 2, 4: bread, manna, everlasting life, but caps them all with one last climaxing detail: that bread is *His flesh.*

I am the bread of life. Your fathers ate the manna in the desert and they died. The bread which I speak of, which comes down from heaven, is such that no one who eats of it will ever die. I am the living bread that has come down from heaven. If one eats of this bread he will live forever. And furthermore, the bread which I shall give is my flesh for the life of the world.

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[10] J. Schildenberger, O.S.B., *Vom Geheimnis des Gotteswortes* (Heidelberg: Kerle, 1950), 167-169; U. Holzmeister, *art. cit.,* 86. Since Our Lord encountered unbelief at the very outset, he also weaves throughout the discourse the idea of the necessity of faith in him, the Father's ambassador. But the main theme is that begun in v.27: the food which the Son of man *will give you* (note the future; hence not the Incarnation). Even if vv.26-58 contain more than one discourse of Jesus (Ricciotti), the Evangelist intentionally presents his theme as a unit, with the pattern of thought-development as given above. The eucharistic setting of the entire discourse is unescapable; miracle of the loaves and fishes (1, 13), the technical term εὐχαριστεω (11,23), the power of Jesus over the elements of nature (14-21).

That called forth the most violent remonstrance on the part of the Jews. Thereupon the evangelist presents the last development of the theme (vv. 53-58) which is truly grandiose. In it he at first takes up the last mentioned details (eating and drinking, his flesh) and in clearest terms, five different times, hammers home the truth that it is the flesh of Christ that must be eaten and the blood of Christ that must be drunk if one is to live, and live forever. Then he resumes the previous points: "This is the *bread* that has *come down from heaven.* It is not what your fathers ate: they ate and died. He who eats this bread will *live forever.*" Any theologian who reads that chapter with the Semitic pattern of concentric circles in mind will be convinced once and for all that the bread is the Eucharist from beginning to end, sketchy at first and in words that are cryptic and not too clear. But as one wave follows another, the theme is presented by the evangelist with the crystal clarity of water from a deep spring, betraying consummate literary technique.

Another good example is the Prologue to St. John's Gospel. J. M. Voste took up the idea enthusiastically in his *Studia Joannea* while quoting a passage from A. Plummer:[11]

> In this Prologue we notice what may be called a *spiral movement.* An idea comes to the front, like the strand of a rope, retires again, and then reappears later on for development and further definition. Meanwhile another idea, like another strand, comes before us and retires to reappear in like manner. Thus the Logos is presented to us in v.1, is withdrawn and again presented to us in v.14. The Creation passes next before us in v.3, to reappear in v.10. Then the Light appears in v.4, and withdraws, to return in vv.8,9. Next the rejection of the Logos is introduced in v.5, and reproduced in vv.10,11. Lastly, the testimony of John is mentioned in vv.6,7, repeated in v.15, taken up again in v.19 and developed through the next two sections of the chapter.

To this should be added that in v. 4 the Word is depicted as the source of Life, and the Life is called the Light of men. All those who receive the Light that has come to them share divine Life by becoming children of God (vv. 12, 13). The theme of sharing the divine Life through the Incarnate Son of God is one of the main ideas of the entire Gospel (20, 31).

[11] *The Gospel of St. John* (London, 1913), 75-76; quoted in *Studia Joannea, ed. 2a* (Rome, 1930), 75.

The high-priestly prayer of our Saviour in Jn 17 follows the same pattern. Three ideas are unfolded from beginning to end in ever widening horizons, sometimes separately, more often blended together: the Saviour's glorification, His work of perfecting those entrusted to Him, union with God and Christ the sum total of everlasting life. On the structure of this chapter Guardini remarks:

> Here too there is no logical sequence of thought, no because and therefore, but a simpler—or more complicated—pattern. A thought emerges and sinks back into the depths. A second appears, disappears, and the first returns. The source from which they spring and the unity into which they merge do not lie on the surface, but deep down under. What is revealed is not any chain of thought, but a fundamental reality, a truth, a plenitude of heart that ebbs and flows like the tides of a deep sea. The point of departure-and-return is the union of Jesus' human heart and spirit with his living divinity. Jesus' words must be read and retained; the new sentences constantly fused with those before. One must grope behind every thought deep into the inexpressible from which it rises, noting how the ineffable breaks through again and again in ever different form.[12]

As is to be expected, this pattern of unfolding a theme is not confined to St. John's Gospel, although it may be developed there with greater technique. It is found in many parts of OT and NT and in Semitic literature in general. Before we take up other examples, let us examine the why and wherefore of this peculiar pattern of thought development. Father Höpfl gives two reasons: the *character of the Hebrew language* and *oratorical emphasis*:

> The Semites . . . are not at all prone to disclose a story in its entirety at the very first telling. A gradual unfolding of the topic suits their mentality much more. It even reflects the character of the Hebrew language which prefers co-ordination of sentences to subordination. Then, too, repetition is the chief means of clinching an argument or of inculcating a certain truth more forcefully, or of drawing attention to it. . . . Moreover, the Sacred Books at the very outset were destined not so much to be read as to be listened to when read out loud by a lector. Consequently, by their very make-up they ought to have a certain oratorical character. . . .[13]

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[12] R. Guardini, *op. cit.* (English edition), 375; (German original) 475.

[13] Höpfl-Miller-Metzinger, O.S.B., *Introductio Specialis in VT* (Rome, 1946), 76-77.

On the other hand, Father Bea suggests that concentric circles grew out of the *repetitious oral transmission of an account,* and reflects the *popular ingenuity of story-telling:*

Semitic diction, much more than the modern Indo-European, shows a preference for a certain regular recurrence of thought. This seems to be bound up with the age-old custom of handing down things orally. Such oral accounts lean heavily on set repetitions of definite points. That is only psychological, as linguists will admit. Common usage among unlettered people is another explanation. We can observe it even today. They prefer certain recurring phrases in their story-telling, and they have customary ways of weaving together an account.[14]

Father Lagrange gives a deeper reason: Speaking of St. John's Gospel, he characterizes the Semitic mind as *intuitive,* and adds:

John is not a dialectician, and in this he differs most from the Greek manner of presenting thought. . . . He does not analyze: he *contemplates* the truth from many angles and these rays of light unite to form a veritable maze of light when he has finished expressing his thoughts. But he does not arrive at that clarity by analysis and deduction: what he gives is an ever deeper insight, and his last portrayal is always the clearest and the most expressive.[15]

But it is J. Pedersen who has gone into the matter at length. The Semite is undoubtedly intuitive, and his entire thinking process shows it, for he thinks in totalities. The literary device of concentric circles is nothing else than a *manifestation of his totality thinking*:

Just as the word-images form new wholes by being united in one sentence, so also the sentences form totalities by being connected with each other, in that they concentrate round the specially emphasized main points. Israelite logic is dominated throughout by this totality-formation. We arrive at a conclusion by setting up two premises, a

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[14] A. Bea, *op. cit.,* 77.

[15] M. J. Lagrange, O.P., *Evangile selon Saint Jean* (7me ed., Paris: Librairie Lecoffre, 1948), xcvi: "Jean n'est pas dialecticien, et en cela il est plus éloigné de la manière grecque . . ." *Ibid.,* xcvii: "Jean n'analyse pas: il contemple la vérité sous plusieurs faces, et ces rayons de lumière finissent par former un faisceau, a se produire en une formule définitive. . . . Mais il n'en arrive pas là de déduction: c'est une vue qui devient plus nette, la formule la plus simple et la plus expressive étant la dernière."

major and a minor, each of which is a complete unity; as their logical consequence we set up a new phrase which makes a third unity. We *draw a conclusion* from what is given and thus carry the thought further. The Israelite does not argue by means of conclusions and logical progress. His argumentation consists in showing that one statement associates itself with another, as belonging to its totality. . . .[16]

Thus the Hebrew thinking as expressed in language does not distinguish between the various manners of connecting sentences, whether the thing to be expressed is a temporal or a causal connection or only the adding of supplementary quantities. The thinking process of the Hebrew consists in forming wholes round certain centres.[17]

The very language shows how Israelite thought is dominated by two things: striving after totality and movement. . . . We try to persuade by means of reasoning, the Hebrews by directly influencing the will. In expressing a thought he makes the soul of his listeners receive his mind-image, and thus the matter itself, but at the same time he produces an effect by the feeling and will he puts unto the words. His argumentation therefore consists of assurance and repetition.[18]

Father Schildenberger sums up this process in a few words:

As a consequence of the Hebrew's thinking in totalities, it is easy to see that in presenting his subject-matter, the Hebrew does not develop it so much in logical order step by step from general to particular, but rather from the very outset he has the complete topic in mind, and not being able to present it all at once, he keeps coming back to it, letting it be seen from various aspects, now emphasizing this angle, now that, until in the end the full picture, which we saw totally but not clearly from the very start, has been imbibed with full grasp and satisfaction; and since the objects which the Hebrew treats of are envisaged concretely with all their accidentals, his manner of describing those objects follows a procedure in which not always the essentials but often the very accidentals are determining factors.[19]

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[16] J. Pedersen, *Israel, Its Life and Culture.* Translated into English from the original Danish (I-II: Oxford, 1926), 115.

[17] *Ibid.,* 119.

[18] *Ibid.,* 123.

[19] J. Schildenberger, *op. cit.,* 163f: "Es lässt sich als Folge des ganzheitlichen Denkens verstehen, dass der Hebräer in seinen Darlegungen die Gegenstände und Wahrheiten nicht so sehr entwickelt, vom Allgemeinen zum Besondern, Schritt für Schritt in logischer Ordnung fortschreitend, sondern dass er die jeweiligen Gegenstände von vornherein in ihrer konkreten Ganzheit nimmt und, da er sie nicht auf einmal darstellen und zeigen kann, sie immer wieder vorstellt und von ihren verschiedenen Seiten, bald diese,

Briefly, the peculiar pattern of concentric circles proceeds from the different manner in which the Semite thinks and in which he proposes his thoughts. It is not a deductive process and a logical analysis. Rather it is an *intellectual insight* and an *intuitive gaze* by which he *sees the theme concretely in its entirety,* and *all parts of it in relation to the whole.* This total image he then tries to imprint on the minds of his listeners, and being unable to do so all at once, he must repeat himself to bring out the ramifications of the totality. In resuming details, he will always develop them in relation to the total theme, which remains as a mental picture in his mind until he has completed the mosaic he set out to produce in the minds of his audience. For us to insist on the details of the mosaic (for instance, in making doctrinal conclusions) without seeing those details in their relation to the entire mosaic would be to run the risk of over-emphasizing some parts of the author's message, of underestimating others, and of inadequately understanding the mind of the author.[20]

Turning to the OT we find various applications of the matter under consideration. In many of the psalms one looks in vain for a logical sequence of thought. Yet how often the theme proposed at the outset keeps coming back in varied form! The fate of sinners in Ps. 36 (37), security under God's protection in Ps. 90 (91), the victorious King in Ps. 109 (110). Sometimes the concentric circle pattern is confined to a few brief sentences.[21] Note, for example, the repetitious statement of Jonadeb to David when the false rumor arrived that "Absalom has slain all the king's sons and not one of them is left" (2 Sm 13, 30 RSV).

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bald jene mehr hervorkehrend, betrachten lässt, bis wir am Schluss den betreffenden Gegenstand, der von Anfang an ganz, aber noch undeutlich gezeigt wird, voll in unser Verständnis und Gemüt aufgenommen haben. Und weil der Hebräer die Gegenstände, die er behandelt, konkret mit allen ihren Zufälligkeiten, Auswirkungen und Beziehungen sieht, so wird der Gang der Darstellung nicht immer durch das Wesen der Dinge, sondern oft durch jene äusseren Umstände bestimmt."

[20] For further literature see W. Baumgartner, "Ein Kapitel vom hebräischen Erzählungsstil," in *Eucharisterion H. Gunkel dargebracht* (Göttingen, 1923), 145-157; C. Kuhl, "Die Wiederaufnahme ein literarkritisches Prinzip?" *Zeitschrift für alttestamentl. Wissenschaft* 64 (1953), 1-11.

[21] C. Meyer, "Ein Kunstgriff der hebräischen Prosa," *Zeitschrift f. kath. Theologie* (1923), 137-141; A. Bea, *op. cit.,* 78.

The following two verses repeat the same words two more times: however, there is a new emphasis with each repetition:

> Let not my lord suppose that they have killed all the young men the king's sons, for Amnon alone is dead, for by the command of Absalom this has been determined from the day he forced his sister Tamar. Now therefore let not my lord the king so take it to heart as to suppose that all the king's sons are dead; for Amnon alone is dead.

At times the first account may seem quite complete, and yet there may be details added in a second or third recounting which considerably clarify the issue. The story of Joseph's brothers being accused by him is narrated four times; as they stood before Joseph (Gn 42, 9-17), later as they report to their father (Gn 42, 30-33), again on remonstrating with their father (43, 3-7) and finally a second time before Joseph (44, 18-34). From the first account, one gets the impression that the brothers mention their old father and younger brother Benjamin without being asked about them (42, 9). Only in the third and fourth telling do we learn that it was Joseph himself who had first plied the ominous question. The narrator enjoys this artifice of holding back some details in order to create interest and tension, so as to stimulate the reader as he goes along.[22]

Or again, an important detail remains in the background at the outset, only to come more and more into the foreground, bearing the chief burden of the message. Thus in the four poems of the Servant of Yahweh, at first a chosen servant is introduced whose task is to establish justice (true religion) in the world (Is 42, 1-3). It is merely stated (v. 4) that it will be a laborious task. Already in the second poem that laborious task is foreboding: God's ambassador of justice will be a suffering servant (49, 4). The greater part of the third poem (50, 4-9) treats of the submission of the servant to ignominious suffering in the carrying out of his mission. Finally, the fourth poem unfolds the incomparable portrait of the victim Lamb of suffering who establishes justice and makes men righteous by suffering and atoning for them (55, 2-13).[23]

[22] C. Meyer, *ibid.*, 138: "Der Verfasser will spannen und retardieren, um überraschende Wendungen herbeiführen zu können." B. Jacob, *op. cit.*, 50.

[23] J. Schildenberger, *op. cit.*, 164-166.

Applied to the four prophecies that Balaam made concerning Israel at the request of Balac, I venture to say that the same pattern of procedure is at work throughout and reveals the messianic dignity of Israel from first to last. In the first (Nm 23, 7-10), Balaam says he cannot curse Israel, and the reason is implied: Israel is blessed by Yahweh. That reflects back to the blessed seed of Abraham as does the mention of the call to live apart in the next verse (Gn 12, 1-3), and the comparison of Israel with the numerous sands of the sea (Gn 13, 16: 22, 17). In the second poem (Nm 23, 18-24) the blessing is explicitly resumed. And there is already mention of a king. Yahweh is that triumphant king who works wonders in Israel's midst and makes her victorious like a lion.[24] In the third poem (Nm 24, 3-9) the royalty and prowess of Yahweh, king of Israel, are extolled.[25] Again Israel is compared to a lion and the poem ends with a reference to the very words spoken by Yahweh to Abraham: Blessed is he who blesses you, and cursed is he who curses you (Gn 12, 3). The fourth poem (24, 15-19) climaxes in the triumphant king (star, staff), that shall proceed forth from Israel, the lion, namely, the Messias, who is none other than Yahweh himself.

What about the Canticle of Canticles? Is its literary structure clear to the commentators? (Its meaning does not concern us just now.) Is the Canticle a drama? That view held sway for a long time even up to recent times.[26] But the weakness of that view is shown by Father Murphy in an article which studies the structure of the Canticle of Canticles:

> The dialogue form has encouraged numerous critics to supply their own stage directions, transforming the Canticle into a drama. The completely subjective character of this approach seems enough to

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[24] A. Clamer, "Nombres," in Pirot-Clamer, *La St. Bible* (Paris, 1946), t.2,394: "La présence de Yahweh au milieu de son peuple provoque l'allégresse d'Israël qui acclame son roi, Dieu lui-même et non un quelconque roi temporel, par cris de joie."

[25] A. Clamer, *ibid.*: "Le roi d'Israel est . . . Yahweh lui-même, complément à 23, 21."

[26] W. Pouget, C.M., and J. Guitton, *The Canticle of Canticles* (transl. by J. Lilly, C.M., Declan McMullen, 1948); L. Waterman, *The Song of Songs* (Ann Arbor, 1948).

eliminate it. In addition, there is the fact that there is no evidence in the Semitic world of dramatic work as such.[27]

"For the Canticle to be a drama," observed Tobac, "there would have to be a more recognizable plan, less recurring dialogue, more action, a more involved plot, more frequent surprises and a more thrilling climax."[28] D. Buzy in his extensive studies of Canticles dismisses the drama with one word: "the text shows itself absolutely in contradiction with such a view."[29]

If the Canticle is not a drama, neither is it a collection of isolated songs sung at a wedding, for the text does not bear out the idea of a wedding. Consistency of thought and style throughout mark the hand of one and the same author. Shall we say with D. Buzy: "We have in Canticles a set of exquisite poems celebrating with astonishing variation and yet uniform procedure the mutual love of lover and beloved"?[30] What is the uniform procedure which he advocates? "Canticle of Canticles is composed of seven poems each of which develops the same theme, starting anew seven times at the same point of departure and coming to the same conclusion at the end of each poem."[31] Let me quote his latest work more in detail:

At all times, those who have written on the Canticle of Canticles have been intent on pointing out the repetitions of verses or refrains which they find in it. Far less have they brought to notice the repetition of themes. Still less, perhaps, have they observed that one and the same theme is taken up and developed as many as seven times, that each time the theme is resumed marks the beginning of a new poem, and that each new poem shows the same unique development in its make-up. This, it seems to us, is the key to Canticles; this is its literary

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[27] R. Murphy, O.Carm., "The Structure of the Canticle of Canticles," *Cath. Bibl. Quarterly* 11 (1949), 382, note 6; *Id.*, "Recent Literature on the Canticle of Canticles," *CBQ* 16 (1954), 3-4.

[28] E. Tobac, *Les cinq livres de Salomon* (Brussels, 1926), 92.

[29] D. Buzy, S.C.J., "La Composition Littéraire du Cantique des Cantiques," *Revue Biblique* 49 (1940), 169.

[30] *Id.*, "Un Chef-D-Oeuvre de poesie pure: le Cantique des Cantiques," in *Memorial Lagrange* (Paris, 1940), 147: ". . . le Cantique est un groupe de délicieux poèmes chantant d'une manière uniforme et merveilleusement variée la mutuelle dilection de deux époux, qui sont premièrement Dieu et Israël, et conjointement Jésus et son Église. . . ."

[31] *Id.*, *RB* 49 (1940), 192.

structure. . . . We are face to face with a procedure, a literary form or device, partly poetical and partly sapiential, which has recourse to symbols of the same nature seven times, in order to impress the same lesson sevenfold. . . . The inner movement of each poem shows a progression from longing and desire to realization and fulfillment. But from one poem to another there is no progression whatsoever, since with each new poem everything commences over and reaches its aims anew, only to begin again in the following poem.[32]

Undoubtedly Buzy has detected a fact, namely, the ever recurring theme of mutual love in Canticles, developed over and over again, seven times if you wish. Yet his proposal contains an element that is too artificial to suit the Semitic mentality in its creative poetry, namely, rigid development of arsis and thesis movement within each poem, repeated sevenfold. The text needs too much readjustment to suit the proposal, and Father Murphy rightly rejects that angle of Buzy's theory.[33] But there is a great deal of truth in Buzy's main idea, and here is where the literary device of concentric circles steps in. The Canticle is neither a drama nor isolated poems, nor seven poems built up artificially with the same structure. It is a grandiose development of the theme of mutual love, not a logical development,[34] but along the pattern of Semitic waves of thought or concentric circles. There is an undeniable progression in the Canticle, not a progression of mutual

[32] *Id., Le Cantique des Cantiques* (Paris, 1949), 20f: "De tout temps, les critiques se sont plu à reveler les répétitions de vers ou de refrains qu'ils constataient dans le Cantique. Ils ont beaucoup moins signalé la répétition des thèmes. Moins encore peut-être ont-ils observé qu'un seul et même thème était repris et développé jusqu'à sept fois, que, chacune de ces reprises marquait le début d'un nouveau poème, et que chaque poème nouveau était constitué par cet unique développement. Telle nous semble la clef du Cantique; telle sa structure littéraire. . . . Nous sommes en presence d'un procédé, d'un genre littéraire, mi-poétique, mi-sapientiel, qui recourt sept fois à des symboles de même nature, pour mieux graver sept fois la même leçon. . . . A l'intérieur d'un poème, l'action progresse du désir a sa realisation. Mais d'un poème à l'autre, la progression est nulle, puisque, chaque fois, tout recommence, pour s'achever de nouveau et recommence encore." (Text is the same as in Pirot-Clamer, *La Saint Bible,* t.6, (Paris, 1946).

[33] R. Murphy, *art. cit.,* 386, note 14.

[34] *Id.,* "The Canticle of Canticles and the Virgin Mary," *Carmelus* 1 (1954), 20.

love,[35] for the two are as much in love at the outset as at the end,[36] but a progression in the *author's depicting and expression of that mutual love.* In several (seven?) succeeding waves of thought, the author unfolds from various angles the beauty, the joy, the trials, the reward of mutual love, now drawing out one feature, now another, in ever greater intensity and emphasis, until the theme is exhausted.[37]

Take the expression of love of the young lad for the maiden. At first it is brief, told in a verse or two, in comparisons that are telling but simple, the description of physical charms being somewhat reserved (1, 9-11, 15:2,2). When the lad resumes his theme, he speaks more at length, the language is buoyant, longing and desire are brought into connection with the awakening of spring (2, 10-14). Resumed a third time, it is an effusion of his love which dwells on her physical charms with such detail that there seems little else to say (4, 1-15). Moreover, the comparisons are greatly heightened, and quite difficult to grasp. Twice again he takes up his theme. The first of these ends with the unforgettable words: "Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops?" (6, 4-10 CCD). The last outpouring (7, 1-8) seems to reach the limit for boldness of expression and daring comparisons.

On the part of the maiden's expression of love, there is a similar progression of themes, which are twofold: The phase of seeking the beloved (1, 7; 3, 1-4; 5, 2-7), and the theme of lavish praise of him. This latter also begins with brief statements and simple comparisons (1, 13-14,16; 2, 3-6), develops into more striking metaphors and difficult phrases (2, 8-10; 3, 6-10) and climaxes with a detailed effusive description of his beauty (5, 10-16). The Canticle has its full effect on the reader only when

[35] Progression in union between the spouses seems to be suggested by A. Robert, *Le Cantique des Cantiques* (Paris, 1951), 19; also A. Bea, S.J., *Canticum Canticorum* (Rome, 1953), 9.

[36] R. Murphy in *CBQ* 11 (1949), 383.

[37] A. Feuillet, P.S.S., *Le Cantique des Cantiques* (Paris, 1953), 88: "On doit mentionner en particulier les répétitions . . . ces répétitions sont destinees à marquer des étapes dans *le développement de la pensée et des situations.*" (Italics added.)

it is taken as a whole and the many waves of thought are allowed to have their full effect simultaneously.

We find a similar situation in Lamentations. Not only is the acrostic structure of the first four chapters evident, but the style of the entire book betrays the unity of purpose of one author.[38] Yet the manifold attempts of commentators to give a well-defined, logical plan of thought to Lamentations have always proved unconvincing. But there is definitely a progression of thought, even though it is not a logical one. Many decades ago, Ewald described it in the same manner in which we have described the pattern of concentric circles:

> . . . there are five poems of mourning in which immense sorrow, too oppressive and too great to exhaust itself in one outpouring, wells forth a second and a third time, in ever increasing waves of grief that break repeatedly and scatter their energy, until gradually their force is spent and they subside. But even then we are dealing with five separate movements which follow one another progressively, and only by the repeated recurrence of various phases is the one great outpouring of legitimate lament and divine affliction exhausted.[39]

Father Wiesmann, who made a close study of the structure of Lamentations, reminds us that to understand the book well, one must understand properly the purpose of the poet:

> It must be kept in mind that the main purpose of the poet in this highly lyrical creation is not a historical portrayal of a fearful catastrophe, but rather the moral lessons to be drawn from that catastrophe: namely, to recognize in the catastrophe a divine chastisement imposed because of Sion's sins, and then in the spirit of deep compunction and resignation to turn anew with confidence to Yahweh, God of Israel.[40]

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[38] H. Wiesmann, S.J., "Der planmässige Aufbau der Klagelieder des Jeremias," *Biblica* 7 (1926), 146-161.

[39] H. Ewald, *Die Dichter des AB* (3te Aufl.: Göttingen), I,2,323: "So sind es denn fünf Trauerstücke, in denen sich der ungeheure Schmerz, als wäre er zu schwer und zu dicht, um sich in einem zu erschöpfen, widerholt zerstreut, in denen er dreimal in immer höheren Fluten sich ergiesst, bis sie mit ihm selbst stufenweise immer sich lichten, sich verkürzen und vergehen. Aber ebenso sind es fünf einzelne Handlungen, welche hier stufenweise auf einander folgen, und mit deren wechselnder Reihe erst die ganze Handlung der rechten Klage und göttlicher Trauer sich vollendet." Quoted by Wiesmann, *art. cit.*, 153.

[40] H. Wiesmann, *art. cit.*, 159.

With this in mind it is easy to see five leading thoughts in Lamentations and they are developed exactly in accordance with the free flowing of waves from the central source. The five leading thoughts seem to be these:

(1) Sion's immeasurable grief over the appalling catastrophe.

(2) The catastrophe was a divine chastisement, the work of Yahweh.

(3) Israel's sin brought on that divine chastisement.

(4) Sion's compunction under God's powerful hand, and her humble hope.

(5) Petition for enemy retribution.

In the following diagram one can see at a glance how these five points are developed in a free yet definitely recurring flow of thought:

1.	1,1-4	1,5c-7		1,16-17		2,10-16		4,1-10		
2.	1,5a		1,12c-15	1,17	2,1-9	2,17	3,1-18	4,11.16		
3.	1,5b	1,8-9			2,14			4,13		5,7.16
4.		1,9c-12a		1,18-21		2,18-22	3,19-51		5,1-6	5,8-15.17-18
5.				1,21c-22			3,52-56	4,21-22		5,19-22

Returning now to the NT we find the pattern of concentric circles eminently employed in the first letter of St. John. R. Schnackenburg in his recent book describes it thus: "Characteristic for the progression of the thought on a larger scale is the peculiarity of the author to *revolve* around (umkreisen) relatively few ideas, which, however, for him are essentially fundamental."[41] With this in mind it is much easier to appreciate the flow of thought in his epistle. He starts with fellowship with God who is Light (1, 3), passes to sin (1, 8) then to the commandments (2, 3), returns to elucidate the theme of light (2, 9) as well as the theme of sin (2, 12), passes on to Antichrist (2, 18) and the Unction which is the Spirit (2, 20), repeats the theme of Anti-

[41] R. Schnackenburg, *Die Johannesbriefe* (Herders Theologischer Kommentar zum NT: Freiburg i. Br., 1953), 8. The application of this principle would perhaps improve the analysis given by F. M. Braun, O.P., *Les Epistres de Saint Jean* (Paris: Les Editions du Cerf, 1953), 209.

christ (2, 22) and also that of the Spirit (2, 26). Then he starts all over again but this time from a different angle: birth from God who is holy (2, 29), passes to sin, which is of the devil (3, 4), takes up once more the commandment, chiefly of love (3, 10), treats again of Antichrist and of the Holy Spirit (4, 5-6). In a last wave of thought he develops only a few of the outstanding ideas of the preceding: born of God who is love (4, 7-10); the commandment of love (4, 11-21); the victory of the one who is born of God (5, 1-9); he concludes with his favorite theme that eternal life is to be had with God's Son (5, 11-20).

Père Allo treats the Apocalypse in the same fashion and calls the procedure the "law of waves."[42] Several good examples are proposed by Father Bonsirven,[43] e.g., the triple description of the last great battle of the forces of evil against God and Christ (16, 12-15; 19, 19-21; 20, 7-10), the momentous earthquake (6, 12-17, 11, 15-18; 16, 17-21), the New Jerusalem (21, 3-8; 21, 22-27; 22, 1-5). He refers to this procedure as a recapitulation of the theme:

> Here the Apocalypse conforms itself to a method of "recapitulation." This procedure was formulated by the most ancient commentator of the book, Victorin of Pettau, who would be depending in this matter, perhaps, on an ancient exegetical tradition. Victorin maintains that the prophecies, formulated incompletely in the septenary of trumpets (8-9), are taken up again in the septenary of bowls (17). . . . Tyconius toward the end of the fourth century follows the same principle of interpretation which he calls recapitulation.[44]

The pattern of concentric circles has helped considerably to understand the thought procedure in the difficult chapter of Ap 12. Père Allo already notes it in these words:

> If we examine the twelfth chapter (of Ap) where the repetition of the theme is very noticeable, we shall see that it is not a question of simple juxtaposition of similar sources, but that far more, within the same septenary, a schematic vision, which already contains the full import of the revelation imparted, unfolds in ever widening horizons that

[42] E. Allo, O.P., *L'Apocalypse* (3e ed., Paris, 1933), lxxxvi: "Ce procédé est trés caractéristique de l'Apocalypse. . . . Je l'appellerai la 'loi des ondulations'."

[43] J. Bonsirven, S.J., *L'Apocalypse* (Paris, 1951), 42-44.

[44] *Ibid.*, 41.

are basically identical with the first, but add, each in turn, new precision and clarity. It is like a spiral unfolding or better "concentric waves."[45]

A detailed study of this chapter reveals that the theme is unfolded in three concentric circles introducing four different scenes or phases. The first circle presents a heavenly scene, an earthly scene and a wilderness phase. The second circle resumes and completes the heavenly scene, expatiates on the earthly scene,

First Circle	*Second Circle*	*Third Circle*
Seen *"in heaven":* a victorious Woman with Child over against a mighty dragon bent on destruction (1-4)	Seen *"in heaven":* Victory of Michael and his angels over the dragon and his angels. (7-8)	
On earth: the dragon takes his stand against the Woman. She gives birth to the Messias-Lord of the world, against whom the dragon is powerless (4b-5)	Deprived of his former habitat, the dragon opposes the kingdom of the Messias, inaugurated on *earth* (9-10)	Earth is the arena of the battle of the dragon against the Woman (13)
In the *wilderness:* the Woman is cared for by God for 1260 days (6)		In the *wilderness* the Woman is protected and cared for by God 3½ years, remaining unharmed by the dragon (14-16).
	The victory of the Lamb continues on in the victory of his *loyal witnesses* over the dragon (10b-12)	The *loyal witnesses* to Jesus are the rest of the Woman's offspring against whom the dragon rages (17-18 & ch. 13)

[45] E. Allo, *op cit.*, lxxxv: "En examinant, par example, le chapitre xii, où ces redites sont très visible, nous verrons qu'il n'y a pas la simple juxtaposition de sources analogues, mais que plutôt, dans l'intérieur d'une même série, une vision schématique, qui contient déjà toute la révélation visée, s'explicite ensuite en divisions plus amples qu'elle, indentiques à la première pour le fond, mais y apportant chacune une precision et une clarté nouvelle. C'est comme un développement en volutes, ou mieux en 'ondes concentriques'."

passes over the wilderness phase and introduces the witness phase. A third circle no longer takes up the heavenly scene for it was completed in the second, but it resumes briefly the earthly scene, develops in full the wilderness phase, and ends with the witness scene which continues on into the thirteenth chapter. How this literary technique helps to clarify one of the most difficult chapters in the NT is intimated in the survey of that chapter.[46]

The pattern of concentric circles has been applied by various authors to other books of Scripture, such as Ecclesiastes,[47] Amos and Osee,[48] and to certain parts of the NT.[49] Reading the scriptures with this literary technique in mind is bound to arouse new interest, give deeper insight into the true mind of the author and a more comprehensive understanding of the message of the Word of God.

BERNARD J. LEFROIS, S.V.D.

St. Mary's Seminary
Techny, Illinois

[46] See the author's detailed exposition in *The Woman Clothed with the Sun* (Orbis Catholicus: Rome, 1954), 189-206. In *Zeitschrift f. kath. Theologie* 77 (1955), 366, P. Gächter contends this. But Ap. 12 is surely not "ein blosses Fortschreiten in der Erzählung oder Schilderung." The author of Ap. resumes several ideas more than once. A careful examination of the chapter proves that. Nor is it necessary to narrow down the technique of concentric circles to Gächter's definition as given on p. 366.

[47] T. Boman, *op. cit.*, 164.

[48] W. Möller, *Einleitung in das AT* (Zwickau, 1934), 126, 135.

[49] See J. Schildenberger, *op. cit.*, 166, 169; also *CBQ* 14 (1953), 116. In some of St. Paul's letters, written more at leisure, the same literary technique is discernible. Note how the theme of Romans develops: presented in 1, 16-17, it returns again and again with ever broader horizons: 3,21-26; 5,1-12; 8,1-39. The letter to the Hebrews develops a double theme in the same way: the priesthood of Christ (1,3; 2,9-10; 2,14-3,1; 4,14-5,10; 6,19-10,18); and the earnest exhortation against neglect of the faith (2,1-4; 3,12-15; 4,1-12; 5,11-6,12; 10,19-39; 12,1-13). On the other hand, the Synoptic Gospels may not employ this pattern too frequently, for the kerygma *genre* was more concerned with catch-word associations or doctrinal groupings of many individual sayings or scenes. Cf. D. Stanley, S.J., "Didache as a Constitutive Element of the Gospel-Form," *CBQ* 17 (1955), 347.

THE MOTHER OF GOD IN BROWNSON'S WRITINGS

Part II

THE MOTHER OF GOD AND PROTESTANTS

Defense of Mary's Divine Maternity. Since the glory of Mary rests on her union with the divinely assumed flesh of the Son of God, a union which makes her God's mother and ours, Brownson concluded that Protestants should not object to our devotion to Mary, but rather to

> . . . our belief in the Incarnation and the resurrection and future glory of the flesh. . . . For if the Word was made flesh, the strongest language the church has ever authorized, and the warmest affection, the tenderest love, and the deepest devotion of Catholics to the mother of God, are fully warranted. The whole *cultus* of Mary flows from the profound mystery of the Incarnation; and the belief in that mystery, and what Protestants so injuriously call our "Mariolatry," do and must stand or fall together.[45]

> The relation of mother and son, by virtue of the hypostatic union, really and truly subsists between God and Mary, and must for ever exist. We must say this or deny the Incarnation.[46]

Nothing greater can be said of Mary then to declare the fact of her divine motherhood. As Mother of God, and "universal Queen Mother" no exultation can surpass her dignity and no creature can sufficiently praise her whom God has drawn to His bosom. "She is the Mother," quoted the author, "truly the Mother, the Daughter, and Spouse of God himself—all titles which partake of the infinite, and consequently bear with them and demand an infinite esteem, veneration, and love."[47] Brownson might have exclaimed with the reigning Holy Father: "Mother of God! What an ineffable title."[48]

It is not Catholics worshipping Mary as the mother of God and queen of heaven, who need to defend themselves, but Protestants who refuse her the honor that is her due, and will not conform to the real relations

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[45] Brownson, *Works,* VII, 425.
[46] *Ibid.,* pp. 422-23.
[47] Brownson, "The Love of Mary," *op. cit.,* p. 221, again quoting Roberto.
[48] Pius XII, "C'est Avec Une Douce," *AAS,* XXXIX (1947), 271.

which God himself established between Mary and her Son—Protestants, who think they maintain truth by rejecting it, and that they show their respect for the Son by refusing to honor his mother for what she is, and he by being born of her has made her. Let them defend themselves if they can, but forbear to accuse us.[49]

Defense of Devotion to God's Mother. The devotion we pay Mary does not obscure the fact of Christ's divinity. Rather we

> . . . keep it constantly before our minds and in our hearts, for the peculiar devotion which we pay to her, the devotion distinguished from that which we pay to other saints, is paid to her as the mother of God. . . . As the worship due to the Son is the worship due to God, and as we never offer that to her, the devotion we do pay to her robs not him of his due, and in no sense implies that we substitute her for him. Her glory is reflected from him, and it is only as his glory is reflected from her that we are devoted to her.[50]

There is no danger of paying divine cult to Mary, for our devotion rises precisely from our knowledge that she mothered the humanity of Christ, the Word incarnate.

> The very foundation of the honor we give her is the fact that she is a creature. We honor her as the mother of God, from whose womb he took his flesh, his created nature, and therefore to deny her to be a creature herself would be to deny the very foundation of the honor we render her. The more we honor her, the more, therfore, are we reminded that she is not God, but is, like ourselves, God's creature. . . . To suppose her divine, or any other than a true woman of our race, would overthrow our whole faith in the mystery of the Incarnation, and destroy all hopes of heaven.[51]

Protestant Attitude Towards the Mother of God. Of the Protestants of his day Brownson wrote that their difficulty in accepting Catholic devotion to Mary arose because they "ceased to believe in the Incarnation."[52] He lamented that they failed to see "the necessary connection between the Incarnation and the final beatitude of man,"[53] in short, the whole plan of redemption. The scoffers claiming progress and enlightenment were merely redressing the skeletons of Nestorianism and Monophysitism, muddling the na-

[49] Brownson, *Works,* VI, 423.
[50] *Ibid.,* VIII, 216.
[51] *Ibid.,* p. 77.
[52] *Ibid.,* VII, 421.
[53] *Loc. cit.*

tures of Christ. Willingly enough they admitted Mary is the Mother of Christ, but they shrank from declaring her the Mother of God, and in their arrogance they "dissolved Christ."[54]

The convert dared say:

> We never find any real devotion to Mary as the mother of God among heretics, and, if they ever pretend to worship her, it is as a symbol of maternity, virginity, as some say, or beauty or holiness, or, with others, of femineity, that is, they make her an idol, and offer her a vain and idolatrous worship.[55]

But with Catholics there is not that danger, for they are grounded in their belief in the Incarnation. History shoulders the proof that "those who believe the most firmly and vividly in the Incarnation are the most devout worshippers of Mary; and we seldom find our worship offending any except those who lack faith in the mystery of the Word made flesh."[56]

Cult Owed to God's Mother—Hyperdulia. Non-Catholics objected that Catholics prayed to Mary as though she were divine, asking her to forgive their sins, to be their Mediatrix.[57] Doctor Brownson strongly replied that Protestants were simply "ignorant of the principle on which the Christian order is founded, and betray a doubt of the efficacy of prayer."[58] He replied further that Catholics certainly do know and believe in "the one mediator of God and man, the Man Christ Jesus," but they know in addition that the exaltant will of the Holy Trinity deigns to honor the saints organically united to the Word made flesh. Mary especially participates in His mediatorial work, by reason of her relation to the Incarnation. Christ is mediator and advocate by His own right, and His mother "by His will and appointment," under His authority and in His name.[59]

[54] *Ibid.*, p. 422.
[55] *Ibid.*, VIII, 216-17.
[56] *Ibid.*, VII, 425-26.
[57] Brownson thought that "mediatrix" was not the best possible word to use when explaining Mary's intercessory function for a non-Catholic audience. With little belief in the Incarnation they could not understand such language, even though no explanation would be necessary for a Catholic. See *ibid.*, VIII, 316-17.
[58] *Ibid.*, III, 559.
[59] *Ibid.*, VI, 339.

It is not that Catholics think the all-merciful Saviour is inaccessible, or an object of dread and terror, but that they know Mary is dear to her Son who delights to honor her by granting her requests—requests always in accord with His will. She does not work miracles[60] or grant favors of herself, but through her intercession, which is all-powerful in that it is in accord with the will of her Son.[61] "The doubts or difficulties of non-Catholics on this subject originate in their rejection or ignorance of the Incarnation, and their never having considered the Christian system as a whole,"[62] with its principles of mediation.

Mary's motherly relation to the Incarnate Word rightfully procures for her the highest devotion below the supreme worship due to God. This "worship is strictly logical, and cannot be denied, unless we deny the Incarnation and the Catholic principle of mediation, the whole Christian order, indeed, the whole divine plan of creation as made to us by reason and revelation."[63]

Our honor to Mary is the "honoring of God in the mystery of the Incarnation."[64] The worth of any saint is due to the grace conferred from the merits of Christ, and all honor of saints, and especially of their Queen, is a "recognition and worship of the Word made flesh, through whom the grace which has sanctified the saint comes."[65] As Brownson learned from the declaration of Pope Pius IX, Mary's divine maternity was a grace which so exalted her that "under God, one cannot even imagine anything greater, and which, outside of God, no mind can succeed in fully comprehending."[66] Justice demands for Mary the cult of *hyperdulia*.[67]

[60] *Ibid.*, VII, 345 and VIII, 109-11.

[61] *Ibid.*, VII, 421.

[62] *Ibid.*, VIII, 116.

[63] See *ibid.*, VII, 418. "Worship" was the word Brownson used to designate devotion to the Mother of God, explaining: "*To worship* means literally to recognize and honor worth, and worth has the right to be recognized and honored wherever it is. The supreme worth is in God alone, but all creatures in their several degrees participate in the divine worth, inasmuch as they have their being in him, and it is in him, and by him, that they live and move."

[64] *Ibid.*, VIII, 79.

[65] *Ibid.*, VII, 419.

[66] Pius IX, *op. cit.*, p. 598 (Doheny-Kelly, *Papal Documents on Mary*, p. 10).

[67] Brownson, *Works*, III, 556-7.

The objection of non-Catholics, claimed the author, is due in part to the fact that they have no unique worship of God. They have no sacrifice. The same honor Catholics pay to the mother of God is the highest worship they can produce for God Himself. "Protestants, rejecting the Eucharistic sacrifice offered daily on our altars, have no distinctive religious worship, nothing to offer God which they may not and do not offer to creatures. Their worship consists simply of prayer and praise."[68]

Consequently they are unable to perceive any distinction between what they regard as the external worship of God, and that which we render to him in his saints. But we have a sacrifice, and are therefore able to distinguish between the highest honor we render to his saints, and the supreme worship and sacrifice we offer to God only, never to any creature.[69]

MOTHER OF CHRIST—MOTHER OF CHRISTIAN FAITH

Far from detracting from the worship due to God, devotion to the mother of God "is the best conceivable protection against falling into heresy,"[70] for devotion to Mary is devotion to the Incarnation. "The worship of Mary is one perpetual festival in honor of that sacred mystery, and the prominent part assigned to Mary in all Catholic worship is only proof of our faith, that all in Christian redemption and salvation turns on the mystery of the Word made flesh."[71] It is because Protestants deny that Christ is God and Man that they reject devotion to Mary.

If they worship God at all it is God in his divine nature alone, and thus they divide Christ with Nestorius or convert the human into the divine with Eutyches. They in either case fail to recognize the fact that the Son of Mary is God, and deserves the supreme worship alike in his humanity and in his divinity.[72]

It is because Protestants fail to honor the Incarnate God that they fail to honor the mother of that God, but they forget that

Where Mary is not loved and honored, Christ is not worshipped; and where Christ is not worshipped the devils have the field all to themselves. The first symptom of apostasy from Christ and of lapse into heathenism is the neglect of the worship of his most holy mother, and

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[68] *Ibid.*, pp. 557-58.
[69] *Ibid.*, VIII, 78.
[70] *Ibid.*, p. 215.
[71] *Ibid.*, p. 76.
[72] *Ibid.*, p. 216.

the rejection of the Incarnation, which comprises in itself all Christianity. Christianity is held only when the Incarnation is held, and when that is held, Mary is held to be the mother of God, and deserving of all honor as such. We cannot doubt the propriety of worshipping Mary till we have doubted her relation as mother of God, and to doubt that is to doubt the whole mystery of the Incarnation.[73]

"There is and can be no truer test of one's active, living faith in our holy religion, in the redemption and salvation of sinners through the cross, than a firm attachment to the worship of Mary, or a lively devotion to our blessed Lady."[74] It is to Mary Catholics look as a tower of strength in their struggles against heresy. "All heresies strike at her maternal love,"[75] by denying the divinity or the humanity of her Son. "Her love for her son, and jealousy, if I may so speak, for his glory," said Brownson, "cannot fail to enlist her against all heresy, and cause her to intercede for the conversion of all heretics."[76] "The Mother, being most faithful to the Son, draws and conducts to him all who approach her, and endeavors to reconcile and unite them closely with God."[77]

Brownson would have been thrilled to find Pope Pius XI quoting the Fathers of the Council of Ephesus in acclaiming Mary the "guardian of the faith,"[78] or to read the words of Saint Pius X who wrote "that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries."[79]

DEVOTION TO THE MOTHER OF GOD

Social Influence. In her motherhood Mary will ever strive to make of the world a cradle for her Son. Devotion to her will keep alive love for Jesus and belief in His Incarnation, and it will inflame hearts with the charity which will convert all to His love.[80]

[73] *Ibid.*, pp. 79-80.
[74] *Ibid.*, p. 67.
[75] *Ibid.*, p. 214.
[76] *Loc. cit.*
[77] Brownson, "The Love of Mary," *op. cit.*, p. 222, quoting Roberto.
[78] Pius XI, *op. cit.*, p. 515 (Doheny-Kelly, p. 177).
[79] Pius X, *loc. cit.*
[80] Here, as elsewhere, Brownson indicates that opponents will be won by love rather than by argument. In *Works*, VIII, 218-19, he wrote: "One great obstacle to the conversion of those who reject our Lord is our want of charity. Devotion to Mary not only envinces charity on our part, but inflames it, and inspires us with an intense longing for a still closer union with our Lord, and a still more ardent desire to have all the world taste his love and become one in him."

Her maternity has led all nations and every generation to call her blessed, and with her in a lesser degree, every human mother, as Pius XI agreed long after Brownson.[81] The honor we pay to motherhood through Mary brings home to us the divine destiny of every child born of woman—union with Christ in His sacred humanity. Devotion to Mary has had and must ever have "a most salutary influence on all domestic relations, and on the manners and morals, and therefore on the progress of society itself."[82]

Her influence has reformed peoples of all eras for her "virtues are virtues of our own race,"[83] virtues to be imitated. His Holiness Pius XII could quote Saint Irenaeus in acclaiming her "the cause of salvation for the whole human race."[84] Her example and her intercession[85] give birth to the Son of God into each man's heart. "She is pure, spotless, all-beautiful, full of grace, full of sweet love, co-operating in her will in the whole work of redemption, and constantly interceding for sinners, and the perseverance of the regenerate."[86] Her virtues establish her the greatest of saints, the creature closest to God.

Humility. The sanctity of Mary can be seen in her perfect humility. "Who of mortal maidens was ever so highly honored, and

[81] Pius XI, *op. cit.*, p. 516 (Doheny-Kelly, p. 178).

[82] Brownson, *Works,* VIII, 95. Respect for womanhood, especially in its greatest function, that of childbearing, must be attributed to the influence of the Mother of God. In treating of the dignity of motherhood, Brownson wrote (*loc. cit.*): "[In Mary] motherhood was invested with a significance, a sacredness, a dignity, an awe even, never before conceived of as belonging to it. When God himself condescends to be born of woman, and woman becomes the mother of him who is the Creator of heaven and earth, and the Redeemer and Saviour of mankind, motherhood becomes almost a divine function, and something to be treated with reverence and awe, for not only did Mary bring forth him who is Christ the Lord, but every human mother brings forth a child destined, if true to the law of his Maker, to be one with God, and a real partaker of the divine nature."

[83] *Ibid.*, p. 87.

[84] Pius XII, "Ingruentium Malorum," *AAS,* XLII (1951), 579 (Doheny-Kelly, p. 244).

[85] The intercession of the Blessed Mother is the all-powerful submission of her will to that of her Son. In *Works,* VIII, 87, Brownson wrote: "She is all powerful with him, and he will deny her nothing she asks for, because she asks only for that which accords with his will, and which he is more ready and willing to grant than even she is to ask."

[86] *Ibid.*, p. 75.

yet who so lowly? . . . In perfect humility is perfect love, and in perfect love is every virtue."[87] "It was because she was the humblest of Jewish maidens that God chose the blessed virgin Mary to be his mother, and exalted her to be the queen of heaven."[88] "Who can say how much the study and meditation of her example, of her perfect humility . . . have done to destroy pagan pride, and to change the pagan idolatry of self into the worship of the living God?"[89]

A Mother's Purity. The pagan societies of Greece and Rome were societies of proud impurity. "The worship of Mary as mother of God redeemed the pagan world from its horrible corruptions, introduced and sustained the Christian family, and secured the fruits of the sacrament of marriage."[90] The Mother of God stands before the world as the model of purity, the "mother of chaste love," and as long as devotion to her shines in human hearts, "society is not only in some degree virtuous, but must be continually rising to sublimer excellence, to more heroic sanctity."[91]

Imitating the Virtues of Mary. The influence which devotion to Mary will have upon hearts, and her intercession for her children will be the leaven permeating the earth unto conversion.[92] She who is full of grace will channel grace to man. It was the sentiment of the author that mankind can do no better than follow the direction of Pope Benedict XV and have recourse to the Throne of Grace through Mary the mother of grace.[93]

[87] *Ibid.*, p. 62.

[88] *Ibid.*, p. 226.

[89] *Ibid.*, pp. 90 f.

[90] *Ibid.*, p. 81.

[91] *Ibid.*, pp. 82 f. With the flourishing of "woman's rights" it had often been asserted that woman must redeem society. Sentimentalists made much of the concept. Brownson agreed with them, but only when the Woman is the Mother of God. He wrote (*loc. cit.*): "We have no sympathy with those who make woman an idol, and clamor for what they call 'woman's rights,' but we honor woman, and depend on her, under God, to preserve and diffuse Catholic morality in the family, and if in the family, then in the state. There is always hope for society as long as woman remains believing and chaste, and nothing will contribute so much to her remaining so, as having the Blessed Virgin presented to her from the first dawn of her affections as her mother, her queen. her sweet lady, her type of womanhood, a model it must be the unremitting labor of her life to copy."

[92] Faith, and the humility of the act of asking the intercession of a creature, the author indicated, will draw man from self-idolatry back to the God who made a woman His own glorious mother. See *ibid.*, p. 103.

[93] Benedict XV, "Il 27 Aprile," *AAS*, IX, 1 (1917), 266 (Doheny-Kelly, p. 151).

In view of the "supernatural assistance Mary obtains for us by her prayers and intercession for us, it would be difficult to exaggerate the individual, domestic, and social influence of Catholic devotion to the blessed Mary, the holy mother of God."[94] To him who does not believe, devotion to the mother of God will seem like fanatic hyperbole. To him who knows her worth, that devotion will seem the helpless stutterings of love. As Brownson said: "The warm expression of Catholic piety, in reference to Mary the mother of God, rarely, if ever, exceeds the sober truth; even the expressions which many Catholics regard as exaggerations fall short of the reality, and I doubt if exaggeration be possible."[95]

Fervent devotion to the mother of God will "serve to keep fresh and living in our souls faith in the Incarnation, on which all our hopes of heaven and even of civilization depend."[96] As the author optimistically and prophetically wrote:

> The Holy Ghost is ever present in his Church and in the hearts of the faithful; and now, when the Incarnation is so widely rejected, forgotten, or blasphemed, he seems to move in the faithful and to inspire them with a new and more special devotion to Mary the Mother of God.[97]

Our hope and our grace lie in Mary, and her honor and glory rest on the Incarnation—in the fact that she is the Mother of God.

BONAVENTURE STEFUN, O.F.M.CAP.

Capuchin College
Washington, D. C.

[94] Brownson, *Works*, VIII, 101.
[95] *Ibid.*, p. 174.
[96] *Loc. cit.*
[97] Brownson, "The Worship of Mary," *Brownson's Quarterly Review*, X (April, 1853), 25.

THE PARISH APOSTOLATE TODAY

Intelligent and interested Catholics have become increasingly conscious in recent years of the partial failure of the parish in meeting the needs of the modern apostolate. That this appraisal of the modern parish has a solid foundation in fact is, unfortunately, quite true for our own country as well as for others. While the signs of failure in the American Catholic Church may not be so startlingly obvious as elsewhere—in France, for example—they are here, nonetheless, and apparent enough to the impartial observer. The weaknesses of the American parish are in a sense more dangerous than those in other countries because they are concealed in perfectly authentic reports of material progress and spiritual vitality; reports on expanding parishes and new parish plants; of crowded novena services, phenomenal numbers of infant baptisms and adult conversions.

The problem of formal apostasy or defection from the Faith is probably not so serious as recent Protestant pronouncements would have Americans believe, nor, on the other hand, as inconsequential as some Catholic apologists would like to admit. Whatever the facts, leakage of this type is not, numerically at least, the Church's gravest problem. Of much more serious proportions is the number of lapsed, dormant, or non-practicing Catholics to be found in every large parish. A very safe estimate would place the number of these at from twenty to thirty per cent of the whole parish.[1] If the category of Catholic failures is further extended to include "minimal" Catholics, i.e., those who fulfill only some of the basic requirements of the Church with regard to religious observance, then the ranks of loyal parishioners are depleted still further. Perhaps it would not be a serious exaggeration to estimate that in many parishes in the United States, particularly in

[1] Estimates vary on this point because of differences by region, ethnic group, etc. Gerald J. Schnepp, S.M., *Leakage from a Catholic Parish* (Washington, D. C.: The Catholic University of America Press, 1942), p. 28, concluded that about 80 per cent of the Catholics in his parish were practicing Catholics. Joseph H. Fichter, S.J., *Dynamics of a City Church* (Chicago: The University of Chicago Press, 1951), p. 20, found in his study that only about 60 per cent of the Catholics within the parish could be considered as practicing.

larger urban areas, the parish serves directly and regularly only about one-half the Catholics within its jurisdiction.[2]

In assessing the success or failure of the modern parish, its apostolate to non-Catholics must also be taken as a standard.[3] They too are called to membership in the Church and to the advantages of the spiritual ministrations of the parish. In the words of the present Holy Father: "The Bishop has constituted the pastor shepherd of the whole parish, and as such he is responsible for the salvation of all his sheep."[4] A considerable number of converts come into the Church each year (116,696 for 1953),[5] yet what proportion of these are brought in through convert programs on the level of the local parish?

Very great caution must be exercised, however, to avoid misinterpretation of the seeming inadequacy of the modern parish, or in assigning blame or responsibility. Whatever failure can be found in the record of the average parish is purely relative and must not be exaggerated. There is no sound reason for assuming, for example, that the territorial parish is an anachronism, an outmoded ecclesiastical institution which belongs to an older and less complex culture. Variant forms of parish organization, such as national, racial, or military parishes, have had no more success than the territorial parish in meeting the problems of the pastoral apostolate in the twentieth century. Furthermore, it would be grossly unjust to charge the parish clergy as a whole, past or

[2] It is interesting to note the comment of Pope Pius XII in his address to the Roman clergy on February 28, 1954: "True, all believe, more or less, after a fashion. Very many have been baptized, and have made their First Communion also; they have been married in church, and they want to have, in God's good time, the Last Sacraments and a church burial. But it is undeniable that outside a group, more or less numerous, of fervent Catholics, you have simply the well-disposed, the indifferent, and even the hostile." *Ci sarebbe riuscito* in *Acta Apostolicae Sedis,* XLVI (1954), 101.

[3] Canon 1350.

[4] Pius XII, *De quelle consolation* in *ibid.,* XLIII (1951), 788. This theme is developed extensively in G. Michonneau, *Paroisse, communaute missionaire* (Paris: Editions du Cerf, 1945); H. Godin and Y. Daniel, *La France, pays de mission?* (Paris: Editions du Cerf, 1943); and in Paul Hanly Furfey, "The Missionary Role of the Parish," *The Sociology of the Parish,* ed. by C. J. Nuesse and T. J. Harte, C.SS.R. (Milwaukee: The Bruce Publishing Co., 1951), pp. 303-322.

[5] *The Official Catholic Directory, 1954* (New York: P. J. Kenedy & Sons, 1954).

present, with lack of zeal or inefficiency in their ministry to those committed to their care. The progress made and still being made by the Catholic Church in the United States is, without further proof, sufficient testimony to clerical enterprise and zeal in their apostolate.

To what then should the decreased effectiveness of the parish apostolate be attributed? There is, almost certainly, a multiplicity of causal factors operating to produce this effect. Numbered among the most important causes would be, undoubtedly, the secularism and irreligion of the times; the increasingly obvious conflict between Catholic moral standards and the prevailing mores; a general decrease in dependence upon church-sponsored agencies and services; and the declining importance of active affiliation with organized religion as an essential prop to social status in the general community. Finally, the changed and changing structure of the parish as a social group is certainly one of the most important factors responsible for the relative ineffectiveness of the modern parish. The importance of this last point demands that it be considered more fully at this point.

The social structure of the parish: An unbiased appreciation of the Catholic parish requires that it be considered from several distinct, though mutually interrelated, points of view.[6] It is, on the one hand, an administrative unit within the hierarchical structure of the Church. In this sense the parish is, normally, the final link in a chain of contact and communication between ecclesiastical authority and the body of the faithful. Doctrines, directives, regulations and counsels are channelled to the individual Catholic through his parish, and his communications with his superiors usually begin at the same level.

But the parish is much more than a mere field office of a highly organized international association. It is also, and above all, a vital segment of the Church as a living organism,[7] or in the words of Msgr. Giovanni B. Montini, Vatican Pro-Secretary of State, it

[6] For a more complete discussion of this point see Nuesse and Harte, *op. cit.*, "Introduction," *passim.*

[7] Edgar Alexander in his "Church and Society in Germany," *Church and Society, 1789-1950,* ed. by Joseph N. Moody (New York: Arts, Inc., 1953), pp. 331 ff., makes an interesting distinction between the Church as society and organization, and as community and organism.

is a "true living and active cell of Christ's Body."[8] It is in and through their parish that Catholics are "organically" united, through Christ its Head, with the Mystical Body; it is through their parish directly that they normally participate, through sacrifice and sacraments, in the Divine life of that Body.[9]

These aspects of the parish as a religious agency and as a "sacral" system do not exhaust its total reality, though they are of primary and essential importance. For the parish is also a human community, a kind of extended family, which is formally instituted and organized by ecclesiastical authority to function within a determined territory. It is, therefore, in the sociological sense, a formally organized social group which is united for and directed toward a spiritual objective, the "cure of souls." Members of the parish are not mere neighbors, or people living in the same residential area who meet occasionally on the street; they are also people who are banded together in a distinctive association, the parish, to achieve a common goal, the salvation of souls. They have their group offices, and their official and informal leaders. Each member of the parish has an official status within the group, and each has his formally defined rights and duties toward the parish community. The parish also provides a basis for complex systems of informal relationships on an ethnic, cultural, interest, personal or neighborhood basis. Not infrequently these informal groups play a vitally important part in shaping parish programs and policies.[10]

The common ideals, common values, and common objectives shared and esteemed by the parish group as a whole would, under ideal circumstances, be sufficient to weld together parish members into a cohesive, homogeneous, natural community. Such parish-centered communities existed certainly in the early Church, and survive today among some ethnic groups and in relatively isolated rural areas.[11] The culture of the group, its social organization as

[8] Semaines sociales du Canada, *La paroisse cellule sociale* (Montreal: Institut Social Populaire, 1954), p. 8.

[9] For a more elaborate development of this point see M. Jean-Charles Falardeau, "Sociologie de la paroisse," *ibid.*, pp. 136-138.

[10] Cf. John D. Donovan, "The Social Structure of the Parish," in Nuesse and Harte, *op. cit.*, pp. 75-99; also "Introduction," *ibid.*, pp. 6-11.

[11] See, for example, Horace Miner, *St. Denis: A French Canadian Parish* (Chicago: The University of Chicago Press, 1939), as an interesting illustration of the point discussed.

well as its religious life, is, in such cases, truly centered in the parish.

That this identification of the natural community and parish group no longer obtains generally, especially in urban areas, is apparent even to the casual observer. Yet it is a point of critical importance in evaluating the difficulties of the parish apostolate. The basic problem might well be phrased in this way: every parish is a formal religious group in the strictest sense of the term, but the average parish group lacks most of the essential elements of a natural social community. This point deserves further consideration.

To begin with, there is a considerable segment of the average parish's population which, as was noted earlier, does not accept the goal of the parish, its *raison d'être*.[12] In this category would be included without question the non-Catholics residing within the parish, and the lapsed or fallen-away Catholics, i.e., those who no longer wish to be identified with the Catholic Faith, or who have deliberately, though not formally, cut themselves off from practical participation in the Church.[13] Persons in the latter category are still Catholics in the theological sense; yet they cannot be considered part of the parish group in the sociological sense. There is no integrating interest for them, no common goal toward which they are consciously striving in union with other members of the parish. Implicitly or explicitly they reject membership in the group and all personal identification with and fidelity to group interests.

Furthermore, the bonds uniting the remainder of "faithful" parishioners in the modern parish are much more tenuous than was true of previous generations. This is most true, of course, of very large urban parishes. Group mindedness, or parish consciousness, is not a prominent characteristic of even those who are regular in their religious practices. The major reasons for this lack of parish unity are not difficult to discover. Catholics are no longer so dependent upon the parish exclusively as they were in past ages. The wider community, both secular and religious, supplies them

[12] E. T. Hiller, *Social Relations and Structures* (New York: Harper & Bros., 1947), provides an extensive treatment on the elements of a social group, pp. 247 ff.

[13] The problems of the parish as a social group are discussed at some length by Joseph H. Fichter, S.J., in "What is a Catholic?" *Theological Studies*, XIII (1952), 220-227.

with services that formerly the parish alone could give them: for example, recreation, ethnic and cultural contacts, social welfare benefits, etc. The parochial school is the one such service which keeps them dependent upon the parish more or less exclusively. Besides performing an important educational function, the parish school also serves, in varying degrees of course, as a bond uniting parishioners more closely together. Exclusive of the school, however, there is little within the parish to keep the group together. Members may or may not fulfill their religious duties in the parish church; their choice of the parish church or another to which they do not belong is largely a matter of convenience. Even the juridical technicality that each Catholic must help support his pastor financially does not insure regular attendance by the faithful at their parish church.

In modern times the pastor and his assistant priests have suffered a decline in their prestige within the community, and a parallel decline in their moral authority. The leadership which they could once exercise to secure religious conformity among parishioners, to develop a "parish spirit," and to promote group cohesiveness and parish loyalty, is only rarely possible today. Parishioners still respect their priests but, not being so dependent upon them as formerly, tend to distribute their loyalties among other social leaders.[14]

A complete explanation for the breakdown of the parish group is not to be found, however, within the parish exclusively, for this is merely a reflection of a more generalized social process. In the past the homogeneity of the parish depended to a large extent upon its geographic, ethnic, and cultural isolation. Such isolation is hardly possible today except in ethnic ghettoes and in some rural areas. Even in national parishes where group solidarity is often expressly encouraged as a positive religious as well as a cultural value, group cohesiveness is a relatively transient phenomenon which tends to succumb to the forces of assimilation.[15] The instability of city populations, their tendency to move fre-

[14] Some unusual insights into the social processes operating in a modern parish will be found in George A. Kelly, "Cana and the American Parish," *The Catholic Mind,* LII (1954), 281-290.

[15] Cf. Thomas J. Harte, C.SS.R., "Racial and National Parishes in the United States," in Nuesse and Harte, *op. cit.,* pp. 154-177.

quently, both geographically and socially, has also exercised an adverse influence on the parish group.[16] People who move frequently have little time or inclination to develop deep loyalties to the parish group. Similarly, an area characterized by frequent and far-reaching population shifts, as urban areas usually are, is not an advantageous setting for the development of a dedicated, homogeneous parish community.[17]

The development and preservation of group consciousness among parishioners is further impeded, if not completely prevented, by other factors which are seemingly essential characteristics of urban life. There is, for example, the lack of neighborliness and the anonymity of the city dweller who prides himself on his ability to stay out of other people's affairs, and who "minds his own business." There is, too, the physical and social propinquity within the parish limits of non-Catholics; for them the parish is not an esteemed value nor an interest held in common with Catholics. And there is, finally, the diversified cultural, social class, nationality, occupational, and racial composition of many parishes today; a social heterogeneity which usually makes for serious difficulties in the unification and consolidation of a social group.

Why this emphasis on the deterioration of the parish as a social group? Because the spiritual ministry of the parish is directly and adversely affected by the breakdown of the parish community. The theological principle, *gratia supponit naturam,* applies here as elsewhere. Unfortunately, the parish is too often merely a Sunday audience with a loyal core of week-day church-goers. As a social group it is more artificial than natural. Frequently it has no particularized *esprit de corps,* no common group-held objective, no common interests, no group solidarity. There are, consequently, few if any group pressures operating to support the spiritual ministry of the parish and the parish clergy. Nonconformity with Cath-

[16] On the effects of mobility on religious practices see Joseph H. Fichter, S.J., "Urban Mobility and Religious Observance," *The American Catholic Sociological Review,* XI (1950), 130-139.

[17] The effects of ecological change on city parishes is carefully analyzed in Sr. M. Martina Abbott, S.C., *A City Parish Grows and Changes* (Washington, D. C.: The Catholic University of America Press, 1953); and Rev. David H. Fosselman, C.S.C., *Transitions in the Development of a Downtown Parish* ("Studies in Sociology: Abstract Series"; Washington, D. C.: The Catholic University of America Press, 1952).

olic doctrines and practices will seldom result in group sanctions, such as social ostracism, though conformity will sometimes be recognized by group approved awards. An individual's moral conduct in such a collectivity is his business, and perhaps the priest's, but no one else's. The primary mission of the parish, "the cure of souls," is liable to be looked upon as a purely official ministry by the priest, with no group responsibility. An effective priestly apostolate is, under such circumstances, extremely difficult, if not humanly impossible.

What then can be done to meet the declining effectiveness of the parish? Two possible answers suggest themselves. These are not mutually exclusive solutions; they will be treated separately here for greater convenience.

Restoration of the parish: The first recommendation is that parishes should be decentralized and reduced in size. A parish of twenty or twenty-five thousand members is too large, regardless of the number of priests assigned to it. In such a parish the possibility is slight indeed of providing the barest minimum of priestly supervision and spiritual service to each one within its jurisdiction; to the average parishioner, in turn, the priest is too often no more than a blurred face in a dark confessional, a voice coming over the church loud-speaker, or a shadowy figure in colored vestments on the altar. A really integrated group, so necessary for effective apostolic work, is hardly likely or possible in such a situation. Smaller parishes, conforming as closely as possible to the natural areas of the community at a given time, seem much more desirable from every point of view. Since there are, however, very real problems to be encountered in accomplishing this decentralization, problems involving the erection and support of numerous new parish plants, it is unlikely that this would be regarded as a practicable solution for some time to come.

An easier and much more realistic solution to the pastoral problems of the modern parish has been urged several times by the reigning Supreme Pontiff, Pius XII. His recommendation is the lay apostolate. That the Holy Father is acutely conscious of the grave socio-religious difficulties of the parish ministry, and his convictions with regard to the lay apostolate as a solution, is abundantly clear from his own words. In his allocution to Italian Catholic Actionists on September 4, 1940, he said:

How many . . . souls, with the growth of cities and industries and the movement of multitudes of workers from the country to the cities, are coming in dense numbers to the suburban and new quarters of the cities, where sometimes there is no church or it is a long way off, where there is scarcely a priest or a pastor who gets to know them! How inadequate to the multitude and needs of the people are the numbers and ministry of the priests of God! How urgently do pastors and parish priests, especially in the big cities, feel the need of faithful helpers in the diversified, arduous and immense task under which they labor to shepherd and watch over the ever growing multitude of their flock. They long to reach with their zealous ministry all the sheep entrusted to them, to recall all who are wandering from the fold, to enlighten them all and lead them back to the Divine Pastor of souls; but many of the fields of social life remain almost unaccessible to priests, whereas they are open to the reach of the laity.[18]

Again on February 28, 1954, the Supreme Pontiff, in speaking to the clergy of Rome, repeats his theme that the cooperation of lay apostles is necessary for the parish apostolate in modern times: it is therefore incumbent on parish priests to discover the laity who can be used in this work, to train them intellectually and spiritually, and then actually "use them."[19]

There is no question here of organizing Catholic Action on a parish basis exclusively. That controversy was settled definitively in the Pope's statement of April 3, 1951.[20] In fact, the Holy Father encourages the parish clergy to use not only Catholic Actionists, but also others "who do not like to be members of organizations," and yet can render valuable service in the parish apostolate.[21]

Here then is a ringing challenge to the parish clergy of our times. Here too is a ready-made and authoritative solution for the problems of their parish ministry. Potential auxiliaries to the

[18] *Se a temperare,* in *Acta Apostolicae Sedis,* XXXII (1940), 365. On the importance of lay apostles to the parish see also, *The Church Today, the Collected Writings of Emmanuel Cardinal Suhard* (Chicago: Fides Publishers, 1953), pp. 19-22, 153-154.

[19] *Ci sarebbe riuscito, op. cit.,* pp. 102-103. See also his address of October 14, 1951, *De quelle consolation, op. cit.,* pp. 784-792.

[20] *Diletti figli,* in *Acta Apostolicae Sedis,* XLIII (1951), 375-379, especially p. 377.

[21] *Ci sarebbe riuscito, op. cit.,* p. 102.

priesthood are available in every parish; the task of the priest is to single them out, to prepare them properly for their important apostolate, and to set them to work under his guidance as "lay missionaries." They will not have to give orders, the Pope points out, but "neither may they be reduced to carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative; this will also make them happier, more alert, and ready to collaborate with you."[22] The development of zealous, intelligent, well-instructed lay collaborators is clearly, according to the mind of the Holy See, one of the most urgent tasks of the parish clergy in our times.

It can be confidently predicted that a more widespread use of lay apostles will result not only in rich spiritual rewards, but will also serve to revitalize the parish as a social group. The re-birth of a living parish spirit and of parish consciousness can be looked for through the apostolic activities of these lay leaders. They will serve to weld the group together in pursuit of a common aim. No one can reasonably question the apostolic importance of a strong, highly integrated parish group. For the social and the spiritual within the parish are, of necessity, interdependent; a spiritually successful parish is also one which is a well-knit, cohesive community which strives with united effort toward one inspiring and all-embracing objective—the cure of souls.

THOMAS J. HARTE, C.SS.R.

The Catholic University of America

[22] *Ibid.*, p. 103.

Answers to Questions

CO-OPERATION TOWARD NON-CATHOLIC WORSHIP

Question: In connection with the series of articles on co-operation in non-Catholic religious activities recently carried in *The American Ecclesiastical Review,* I should like a solution of this case. In a certain town the Baptist church was destroyed by fire on a Friday night. At once a Catholic fraternal organization offered the use of its hall to the Baptist congregation for Sunday services, and the offer was gratefully accepted. What is to be said of the procedure adopted by the Catholic organization?

Answer: According to the ideas of "intercredal fellowship and brotherhood" current in the United States, and accepted by many Catholics, the Catholic organization performed a commendable deed by making this offer to the Baptist congregation. The argument of those Catholics who hold this opinion is that the promotion of friendship among persons of different beliefs is a good effect of this procedure, which sufficiently justifies the material co-operation toward the conducting of non-Catholic religious services. But this view is not in accord with the traditional solution of Catholic theology. The co-operation described by the questioner is very proximate; moreover, some scandal was surely present in the fostering of the erroneous belief that all religions are good and should be aided. I would say unhesitatingly, therefore, that the Catholic organization should not have made the offer. However much we may esteem our non-Catholic brethren personally, and admire their sincerity and fervor in the practice of their religion, we must remember that their religion is false and that its practice is opposed to the commandment of Jesus Christ that all men profess the one religion which He established. Even if the members of the non-Catholic congregation had requested the use of the hall, a clear and courteous explanation should be given them why such a request could not consistently be granted by Catholics. It is well to add that if a Catholic church burns down and a non-Catholic congregation offers its hall for Sunday Mass (which many well-meaning non-Catholics

in our land would readily do) it would be the best policy to decline the invitation, since in that way no obligations would be undertaken that might call for a similar service if the situation were reversed.

IMMORAL ACTIONS OF CHILDREN

Question: I am chaplain in an orphanage for boys between the ages of six and ten, most of whom come from broken homes and are consequently regarded as "emotionally disturbed" children. Many of these boys, without any attempt at concealment, perform actions with themselves in the course of the day that are manifestly indecent, though they are apparently quite unaware that what they are doing is wrong. Some persons, especially psychiatrists, say that we should not ascribe any moral imputability to these actions, but should try to correct the boys by arguments that have no relation to morality—by telling them that these actions are not polite, etc. From the Catholic standpoint, what should be the proper course to follow in such cases?

Answer: Very probably these boys acquire such bad habits without any subjective guilt. Nevertheless, in our effort to correct them, especially when they are in the care of a Catholic institution, there would seem to be no reason for concealing from them the fact that the actions in question are objectively sinful. It is the traditional practice of the Catholic Church to train the young in the principles of God's law applicable to them; and in the present case, such instruction seems called for. There is a tendency on the part of some persons nowadays to eliminate, from the reasons for right living proposed to the young, motives based on the moral law. Boys and girls are supposed to be deterred from evil by arguments of a utilitarian or aesthetic nature—for example, that impure actions are not courteous or will lower the culture of the community. This is not the Catholic way. We should teach our children from the earliest dawn of reason that the law of God forbids certain actions, and that in obedience to God we must avoid such actions. This ruling would apply to the case presented by our questioner. The boys should be told that the actions described are violations of God's law, and that if they are performed with the knowledge of this fact they must be told in confession.

THE INTENTION IN THE RECIPIENT OF HOLY ORDERS

Question: A young man being ordained to the priesthood had made the intention of receiving the matter and form of Holy Orders. However, he believed that the words: *Da quaesumus, Pater omnipotens, in hunc famulum tuum presbyterii dignitatem* constituted the essential element of the form. During the ceremony, while the Bishop was reciting these words, the idea came to him that perhaps the following words were also essential and he made a conditional intention of receiving this part of the rite also if it is essential (as it is). Now he is doubting the validity of his ordination. What should be said to him?

Answer: Since the predominant intention of the young man was the intention of receiving the priesthood, and this intention was surely in operation throughout the entire ceremony, whatever may have been his ideas as to what portion of the rite is essential, he need have no anxiety as to the validity of his ordination. This case illustrates the groundless fears that sometimes afflict clerics as to whether they have truly received Holy Orders. The fact that a candidate goes through all the ceremonies of ordination is a sufficient proof of the presence of the required intention, unless he has deliberately and explicitly decided to commit the enormous sin of simulating the reception of this sacrament.

A RECENT "BEST SELLER" AND THE INDEX

Question: When our parishioners ask us whether *The Search for Bridey Murphy* is on the Index, what should we answer?

Answer: We should tell these questioners that the book—one of the "best sellers" in recent times—has not been consigned to the Index of Forbidden Books *by name.* Probably, too, it will not be condemned in this formal manner, because the Church is not accustomed to put books on the Index by name when they are only works of emphemeral interest, as surely is the case with this book, purporting to describe the previous existence (in Ireland, a century ago) of a young woman now living in the United States, as she related it in an hypnotic trance. However, we should add that by

general Church legislation (Canon 1399, § 6) all those books are forbidden to Catholics that "impugn any of the Catholic dogmas." Now, the theme of *The Search for Bridey Murphy* is a defense of the theory of reincarnation, which is surely opposed to the fundamental Catholic dogma that a person receives his definite and final sentence of reward or punishment as a result of the one span of life allotted to him in this world. Hence, this book is surely forbidden to Catholics, except those who have received permission to read it.

FRANCIS J. CONNELL, C.SS.R.

SOLEMNITY OF ST. JOSEPH

Question: The Ordo that is in the sacristy where I offer Mass instructed us to say the office and Mass for the Solemnity of St. Joseph on April 18. My own Ordo that I followed for the recitation of the Divine Office gave the directions for a "de ea" office. I was not the only one confused, I found out later that day. Which Ordo was correct?

Answer: We have every reason to expect mistakes in the Ordo for 1956, if we keep in mind that two decisions of the Sacred Congregation, March 25 and November 16 of last year, affected very greatly the general make-up of the Ordo. As a matter of fact, the Solemnity of St. Joseph has been suppressed. In Father Bugnini's book, "The Simplification of the Rubrics," we read in a footnote on p. 48 the following: "The feast of the Solemnity of St. Joseph on Wednesday after the second Sunday after Easter will be suppressed. The title 'Patron of the Universal Church' passes to the feast of St. Joseph on March 19, while a second feast of St. Joseph, Workman, will be celebrated on May 1, as was announced by the Holy Father in his discourse to the Italian Catholic Workingmen May 1, 1955. As a result, the feast of the Apostles SS. Philip and James will be transferred to May 11."

A release from the N.C.W.C. recently carried the following news: "An indult from the Holy See permits the observance of the new feast in the United States on Labor Day, the first Monday in September."

HOLY WEEK DIFFICULTY

Question: A priest who officiates as subdeacon on Holy Thursday and who receives Holy Communion is perplexed and desires to know if he should have worn a stole over his tunic?

Answer: It is not necessary for a priest acting in the capacity of subdeacon to wear the stole when he receives Holy Communion. The law is no different on Holy Thursday than when he functions as a subdeacon any other time of the ecclesiastical year.

LENGTH OF SUNDAY SERMON

Question: In our community some priests say that a Sunday sermon may last twenty or more minutes if the priest so wishes. There are other priests who defend the position that sermons at Sunday Mass should never last longer than ten minutes. Are there any norms given for a Sunday sermon? If so, please cite the authorities.

Answer: We are not familiar with any specific directions about Sunday sermons. The *statuta* of a diocese may specifically state the type and length of the Sunday sermon but beyond that we have little to say. Common sense, good judgment and the particular subject can very easily be the norm to determine the length of time given to a sermon. We have often heard it said that after ten minutes it becomes an anesthetic. It would seem that if the sermon is well prepared what message is to be given can be given in from ten to fifteen minutes.

HARD-OF-HEARING PRIEST

Question: A hard-of-hearing priest does not hear the responses of the server at Mass? Should the priest himself make the responses?

Answer: Much has been written about the necessity of having a server for Mass. Father O'Connell (*The Celebration of Mass*) states that "a most important part of the duties of a server is to answer correctly." The law insists that if a trained altar boy is not

available, we have at least someone who can act in that capacity even though he is not able to make the responses, or even a nun who can answer from one of the first pews. The general tenor of the law would lead us to believe that even though the celebrant cannot hear the responses he should not make them himself.

FORTY HOURS' DEVOTION PROCESSION

Question: In the procession for Forty Hours' Devotion, I read, it seems that the thurifiers should walk straight ahead, with the censers at their sides and not backwards incensing the Blessed Sacrament. I am confused and would like a decisive answer in this regard.

Answer: Father Unger in his *Handbook for Forty Hours' Adoration* states that "the two censer-bearers, one on each side in front of the canopy, walk somewhat backwards with their faces turned halfway toward the Blessed Sacrament, which they incense with simple swings continuously during the procession." Recently, Father Kavanagh published his *Altar Boys Ceremonial* and on this point he says that in the procession the thurifers walk forward, each carrying the censer in the outside hand. Father O'Leary in his *Fundamental Rubrics* states emphatically that "it is incorrect and unbecoming for the thurifers to walk backwards in Eucharistic processions. The better way to incense during a procession is to let the censer hang full length in the hand and swing it gently to and fro while walking along, being just partly turned so as not to have the back completely towards the Blessed Sacrament. The thurifer on the right holds the censer in his left hand, the one on the left holds it in his right hand."

Thus we have different views from different authorities. They favor having the thurifers not walk backwards and yet not have their backs completely turned to the Blessed Sacrament.

THURIFER AT BENEDICTION

Question: At Benediction of the Blessed Sacrament the priest has just incensed before the blessing. It doesn't seem proper for a thurifer to incense during the actual Benediction. I have seen it done in some parishes and wonder if it is allowed.

Answer: Most of the rubricians do not direct the thurifer to incense during the actual Benediction of the Blessed Sacrament. However, Dom Britt, *How to Serve,* states that "the thurifer may, where it is customary, incense the Blessed Sacrament with three double swings." To this he adds a footnote which states that "this custom is permitted, but it is not prescribed. S.R.C. #3108,6."

COMMUNION RAIL

Question: Is the appointment of the sanctuary where the faithful receive Holy Communion a sacred table or rail? In most modern churches it looks like a rail. Are the references to rail and communion table synonymous? What is correct in this matter?

Answer: Church Building and Furnishing, published recently by Father O'Connell, makes reference to its early meaning. "Although lay folk normally receive Holy Communion at the Communion rail, they are supposed to be receiving the Body of Christ from the altar of sacrifice, and so it is preferable to think of the Communion rail rather as a prolongation of the altar than as a Communion table (it is the table of the altar that is really this). Hence the ideal is to construct the rail to resemble somewhat the altar (the same material, style, decoration, etc.).... There is nothing whatever in the rubrics about an altar rail; it is nowhere prescribed. It is purely utilitarian, to protect the chancel from irreverence but it has become a necessity for the giving of the Holy Communion in large churches." Until the 13th and 14th centuries the faithful received Holy Communion standing, so we see the purpose of a rail was purely utilitarian.

MATERIAL FOR PALL

Question: For the interior of the pall, is it permissible to use one-eighth-inch thick plastic glass instead of cardboard? Should the cardboard or glass have a linen or cloth covering sewn over it and then be inserted in the linen pall cover, or does one linen covering over the cardboard or glass suffice?

Answer: The pall should be made of linen. The more highly recommended is one which is made from three or four thicknesses of linen and well starched. The ideal pall is one made of linen and

starched sufficiently to be rigid enough to support the chalice veil. The common practice in the United States is to insert a piece of cardboard between two pieces of linen. This is more or less tolerated and such being the case we can hardly see any approval for a plastic-glass insert.

WALTER J. SCHMITZ, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1906, entitled "The Indians of the Philippines and Early Spanish Laws," comes from the pen of the Honorable Charles A. Willard, Justice of the Supreme Court of the Philippine Islands. It is a lengthy and very interesting account of the legislation enacted by the Spanish government for the Philippines, beginning with the sixteenth century and continuing up to the American occupation in 1898. The author clearly demonstrates that the legislation of Spain protected the rights of the natives, and points out the similarity of these laws to those enacted by the American government when it took over the Islands. By contrast, the author shows the harshness of some of the laws passed by the Massachusetts colonial government in the seventeenth century concerning the treatment of the Indians. On one occasion an act was approved granting a reward of ten pounds for every child under ten years of age slain by the colonists. The editor of *The American Ecclesiastical Review* writes a preamble to Judge Willard's article in which he declares that this latter, though not a Catholic, "is ready to appear as a witness for the Catholic side as the side of justice in open court against the malign aspersions made upon a nation whose people still claim as their best inheritance their allegiance to the Catholic religion.". . . Fr. Robert Hugh Benson, of England, and Fr. E. Devine, S.J., contribute another chapter to their respective novels, "A Mirror of Shalott," and "The Training of Silas.". . . Fr. P. O'Kelly, writing from Rome, under the title "A New Conception of Christ," describes the deplorable ideas about the Word Incarnate proposed by Loisy, and laments the fact that these views are finding favor with some Catholics in France and in England. . . . The Analecta section contains the apostolic letter of Pope St. Pius X on the teaching of Scripture, and also his letter to Cardinal Gibbons on the occasion of the centenary of the laying of the cornerstone of the Baltimore Cathedral. . . . In the "Literary Chat" we find some complimentary words about *The Lamp,* published at Graymoor, "which enjoys the unique distinction of being a periodical that teaches Catholic doctrine without being a Catholic organ."

F.J.C.

Analecta

Hundreds of thousands of people crowding St. Peter's Square, as well as international radio and television audiences, heard the Holy Father deliver his Easter message to the world on Easter Sunday. A full and active faith in the Risen Christ, said the Pope, is the only way to bring true peace into the world. Faith, he continued, is the light, substance, and protection of life; it is transformed into works of justice and culminates in the love of God and man. The Pontiff observed that the Church, founded on the living rock of faith, fears nothing from, or in, the world. He then reminded true lovers of world peace that they must have an unshaken trust in the fact that the peace of Christ can come to the world. Furthermore, he continued, pessimists who see no hope for peace and sowers of discontent must be guarded against, for it is the policy of the enemy of peace to exert pressure on the weak points of man in order to sow confusion in society. Accordingly, the enemy calls upon man's pessimism, his cupidity, his envy, his urge towards unfounded criticism, and other weaknesses, in order to achieve his goal against the peace of Christ.

In this allocution the Holy Father pleaded again with the rulers of nations to stop travelling the "tragic road" towards atomic catastrophe through the dedication of nuclear energy to the destruction of peace. It is not nuclear energy in itself which is tragic, however, for the Holy Father blessed those scientists who are dedicating their time to the investigation of peaceful uses for atomic energy.

The Holy Father concluded his address with a blessing upon the city of Rome and the world and he begged that the peace of Christ descend upon all. Thousands remained in the Square and, in response to their appeals, the Pontiff appeared at the window of his study to bless them again.

As an Easter gift to the Holy Father the orchestra and chorus of the Italian radio and television network presented a concert in the Hall of Benedictions. His Holiness together with twelve Cardinals attended this concert which was televised to the people of many European countries.

Delegates from thirty-two nations attending the congress of the World Federation of Catholic Young Women and Girls in Rome

were addressed by His Holiness on April 5. He told them that the inner spiritual development of the individual must be emphasized rather than details of organizational structure in today's world. Youth of today, said the Pope, is put in contact with all forms of life and human activity through the mediums of communications, printing, radio, and television. The Holy Father warned them that, living in such a world, there is danger of losing a sense of the spiritual life with its truer and nobler realities. Youth must, therefore, assume an apostolate of full Christian living with a practice of long and daily prayer which leads to living in the presence of God. His Holiness emphasized the necessity for a stable and well balanced interior life with a development of all the Christian virtues. He concluded with the warning that such a path of life requires courage and sacrifice but, on the other hand, it is a way of life rich in spiritual rewards.

United Nations Secretary General Dag Hammarskjold received the blessing of His Holiness on his peace mission to the Holy Land. He was received in private audience with the Holy Father on April 9.

Forty thousand farmers packed St. Peter's basilica and heard His Holiness urge them advance on the path of agricultural progress with a watchful wariness against the lure of false doctrines. Dwelling on three phases of the farmer's life, the Pope called farmers the "healthy trunk of the great tree of the nation." Regarding the farmer's life in the fields, the Pope said the farmer cannot continue with patriarchal methods but he must advance in technical knowledge of agriculture. In relation to society, the Holy Father reminded the farmer that he is not cut off or separated from society, but actually is the foundation of the nation from the point of view of economics, of sanity, and of morality and vigor. In the past, continued the Pope, the farm has produced many Saints and, therefore, in relation to the Church, the farmer has a basic duty to keep "in closest contact with the priest" in order to achieve greater spiritual development.

Although the Holy Father did not mention the name of communism directly in this talk to the farmers, he urged the farmer to beware of sowers of confusion in the moral sphere. Adherence to the doctrines of Christian social teaching "is the unshakeable touchstone that merits the full faith of the honest workers, since it is founded on the eternal order established by God."

Speaking to the Automobile Club of Rome on April 13, the Pope described the automobile as something more than a means of transportation. It is actually an object of recreation demanding skill and physical prowess. Yet, the Pontiff emphasized the fact that the automobile driver must "not forget to respect others on the road, to observe courtesy to other drivers and pedestrians." In addition, the automobile driver, said the Pope, must learn to conquer impatience and to sacrifice a sense of honor by giving way to the "spirit of kindness that is a true sign of charity."

Thirty thousand former Italian prisoners of war assembled at the Vatican heard the Holy Father tell them on April 17 that they should convert their past sufferings into a stimulus for greater religious and civic virtue. In fact, the Pope told them, it was their duty to lead the new generation by their example to a more faithful adherence to Church and country.

On the same day as his address to the Italian war prisoners, His Holiness received in a twenty-minute audience Admiral Lewis Strauss, Chairman of the United States Atomic Energy Commission. The Holy Father discussed with interest the benign uses of atomic energy and the ways in which the inventiveness of man can be directed to aid the cause of world peace.

Speaking on April 17 to delegates attending the International Congress for the Help and Social Rehabilitation of Lepers, the Holy Father pleaded for leniency in the policy of cruel segregation to lepers. Hitting at the misconceptions about the disease and the possibility of cure and control of it, the Holy Father pointed to the fact that there are approximately five million lepers in the world. He then stressed the absolute necessity to provide medical assistance for the approximately four and a half millions of these victims of the disease who do not now receive such help. Separated from society, his family, and his work, the leper, said the Pope, is in need of moral and spiritual understanding and encouragement. The Pontiff concluded by pointing out the necessity for inculcating a deep religious faith in the leper, for cold stoicism or blind resignation can never aid him like the generous courage born from sound religious faith.

ROMAEUS W. O'BRIEN, O.CARM.

The Catholic University of America
Washington, D. C.

Book Reviews

PORTRAIT OF ST. LUKE. By A. H. N. Green Armytage. Chicago: Regnery, 1955. Pp. 204. $3.00.

An introductory work on any of the evangelists is doubly welcome inasmuch as it refreshes old material and affords new viewpoints. The growing body of readers of popular and semi-popular literature in the field of Sacred Scripture will discover the *Portrait of Saint Luke* to be a scholarly work and will provide A. H. N. Green Armytage a host of friendly debtors. Theologians, and Scripture men especially, will perceive very little which they have not seen in other dress, but nonetheless will profit by finding introductory material neatly, succinctly and accurately summarized. The introduction by Ronald Knox warns the reader of the Monsignor's enthusiasm for the book written by a lay friend whose writing he admires. After one has read but a few of the book's 204 pages he is apt to share the Monsignor's interest. The *Portrait of St. Luke* might be classified as a semi-popular work on a biblical theme. It is definitely popular in its approach without the faintest semblance of an amateurish tendency toward vulgarization. On the other hand it is not the work of a scriptural technician yet it exhibits sound scriptural scholarship. It is very definitely not in the same category as Lagrange's *St. Luc* or Plummer's contribution to the I.C.C. It is a work which lies between the popular and the technical. Its particular value rests in the fact that it blends the popular and the scientific so harmoniously.

Chapter Two presents a unique background picture of St. Luke and his times. Despite the fact that the verbal stress is decidedly subjunctive, the author is particularly cautious in his use of could, would, may and might. The careful reader will note the change in mood when he reads the indicatives of Chapter Three where the author delineates the picture with the use of information afforded by the Sacred Text. Chapters Two and Three are the strongest in the book.

Two minor criticisms, tantamount to very slight imperfections, might be observed by one examining the work rather closely. The first flaw concerns a lack of shading. In discussing the human author of a Sacred Text one should take care to mention with stress that God is the principal author. One should not stress the human aspects of the composition without making more than nodding reference to the Divine Author. The professional reader distinguishes almost automatically. The ama-

teur does not. The second flaw might be observed in the following statement found on page eighty-seven: "I conclude, therefore, that he [St. Luke] was one of those amateurs who have it in them to write one excellent book on a subject in which they are warmly interested, and that his good qualities as a writer result simply from a devotion to his subject-matter, a naturally correct taste, and a sound education in the Greek classics. What raises this book above the commonplace is its content rather than its style."

These minor flaws do little harm to the portrait which exhibits a remarkable unity amid diversity and a charming simplicity amid complexity. The reviewer recommends the work for collegians, seminarians, the well informed reading public and those modern St. Lukes, our Catholic physicians.

GERALD T. KENNEDY, O.M.I.

THE PRIESTLY HEART. The Last Chapter of the Life of an Old-Young Priest. By Maurice Sheehy. New York: Farrar, Straus and Cudahy, 1956. Pp. 72. $2.75.

In his novel, *Six O'Clock Mass,* Monsignor Sheehy, pleading literary and intellectual inadequacy, asked St. Jude if even the patron saint of hopeless cases could make an authentic novelist out of him. Judging from the results, it looks as if St. Jude did a good job. The author of *The Priestly Heart* reveals himself not only as an authentic but also as a warmhearted, sensitive writer and a keen analyst. The little book may be called a novel, but not in the strict sense of the word, because there is hardly any plot in it—which does not mean that it lacks climax. One might rather call it an essay, but this reviewer prefers to label it an analysis, the analysis of the old-young priest's life. This analysis is written in the form of a diary covering the last forty days of his life which Father Joseph, stricken with coronary occlusion, spends in the hospital. The entries in the diary not only refer to what is happening from day to day in the hospital, but these events give the priest an occasion to reminisce about his whole life.

These memories are described from within, from the heart, as only can be done by a man "who has one." In that sense this book is a refreshing example of self-analysis. Refreshing, because there is nothing of the morbid desires and emotions which the psychoanalysts are wont to unravel, nothing of the libido and its retinue, for the simple reason that the sick priest's life contained nothing of the sort. In the days of his illness in which he was more alive than ever in all his life, because he was closer to eternity, the young priest talks to Christ about his youth

and adolescence, the early years of any healthy, normal boy with their little shortcomings of pride, ambition, selfishness, boyish fights, thoughtlessness, tomfoolery and "filthy thoughts and desires." An analyst would probably want to dig deeper, below the conscious level, and would look for the psychodynamics of these thoughts, desires and actions. The reaction of the young priest to such procedure would be one of frank and unbelieving astonishment and perhaps dismay. He would simply say that, if there were anything on the unconscious level, it was just not worth mentioning—except for one thing. That one thing is the great "unconscious" which is active ever so gently but also ever so powerfully in a Christian soul, namely, sanctifying grace. The priest is full well convinced that it was grace that kept him from sin and that the psychodynamics of grace gave a goal and orientation to his entire life. Here the priest can only marvel why it was that God gave him so much more grace than others seemed to receive. And his wonderment turns almost into awe when he starts reflecting upon that mysterious call which from the depths of his unconscious pushed him to the priesthood.

Even during these last days of his life his sick heart is still a priestly heart. Seated in a wheelchair, he pushed himself around in the hospital to do some priestly work and to dispense grace in others. He succeeds in bringing the soldierly head nurse back to the sacraments and even in making her read the *Summa*. And this virago, in turn, is instrumental by means of rather unorthodox but effective "exhortations" in leading an old sailor to purgatory.

This book will be treasured as a little gem by many readers, priests and laity alike, who will thank God that He never ceases to give to His Church ministers with a priestly heart.

JAMES VANDERVELDT, O.F.M.

THE GOSPEL PRIESTHOOD. By Hubert Van Zeller, O.S.B. New York: Sheed and Ward, 1956. Pp. 114. $2.50.

Dom Van Zeller, monk at Downside Abbey, England, with some fifteen books to his credit, has collected fourteen of his meditation essays that appeared originally in *Emmanuel* and is now offering them to his fellow priests in book form under the above title. He is doing so in the hope that they will stir a desire for prayer, rather than furnish sermon material for the busy preacher.

It was the intention of the writer to furnish his fellow priests with some appropriate sacerdotal reflections for each month of the liturgical year. His intent was to take the leading idea of the month or season

and apply some of the liturgy's main principles to one or the other facet of the priestly vocation. The articles appeared in installments for all of 1954 and two appeared in *Emmanuel* in 1955.

The quality of the meditations seems of unequal worth. Some seem labored, especially those where a particular effort appears to be made to relate a certain feast to some aspect of the priesthood. Others where no special attempt was made to accommodate them to a liturgical season seem best. All the chapters are more than passingly well done, but some are excellent. The chapters on the sacrificing priesthood, the militant priesthood, and the vigilant priesthood are especially fine. The essay on the Common Priesthood is an excellent exposé of the laity's part in the Christian life where the author insists that the "Church of Christ is neither the clergy nor the lay people, but both. . . . All in the Church are the faithful. God means everyone to be religious."

To this reader the ninth chapter, the Directing Priesthood, is the best of all. In his preface Father Zeller explains that his articles were written "in the form of thrusts, of jabs from the short sword." His fellow priests will get more than one jab from the book, but if they get a prod or two toward better spiritual direction of the faithful, it will more than have served its purpose. In this reviewer's estimation, this chapter alone is well worth the price of the whole book.

LAWRENCE P. GATTI

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE TENTH ANNUAL CONVENTION. New York: Catholic Theological Society of America, 1956. Pp. 336. $3.50.

In their tenth annual meeting, held in New York under the auspices of Cardinal Spellman, in June, 1955, the members of the Catholic Theological Society of America discussed some very interesting and vital points of theology. The papers read at the sessions of this meeting are presented in this volume, the largest of the ten printed bulletins of this organization since its inaugural meeting in New York in 1946.

As is customary at the general meetings of the Society, some of the sessions were attended by all the members, while others were elective seminars, intended for limited groups according to their personal choice. As would be expected, the two-day period allotted to the general meeting does not suffice for a very thorough investigation of the assigned topics. However, in recent times a system of regular regional meetings has been adopted, which affords the members of the Society an opportunity of meeting more frequently and discussing at greater length theological problems of current interest. The present volume informs

us that in the course of the year 1954-55 four such regional meetings were held, and a greater number is planned for the future.

The first paper presented to a general session, by Fr. Roderick J. MacKenzie, S.J., was entitled "The Concept of Biblical Theology." The writer asserts that it is the task of theologians and exegetes "to provide the theological interpretation and guidance with which Christians, both clerical and lay, can read and appreciate for themselves the sacred text, with all that it comports of unction and enlightenment and consolation." He deplores what he calls "the unfortunate separation between dogmatic theology and exegesis." A tribute is paid to the work in biblical studies done by some non-Catholics. Father MacKenzie believes that the new possibilities of biblical theology "rest ultimately on the tremendous increase in our factual knowledge of the civilizations and cultures in which the Bible was produced." The concluding portion of the paper is a brief comment on several works on biblical theology by Catholics which have appeared in recent years.

"The Theology of Venial Sin" is contributed by Fr. Jordan Aumann, O.P. He defines venial sin as "an inordinateness concerning the means to the ultimate end but not concerning the end itself," so that the just man who commits a venial sin remains habitually directed to God, although the inordinate act cannot be directed to God. Father Aumann accepts the view that "indefinite perfection" or "complete happiness" is subjectively the ultimate end of one who commits a venial sin. He agrees with Fr. Osbourn, O.P., (*The Morality of Imperfections*) that a positive imperfection is a venial sin, if by a positive imperfection is meant "the omission of a better good or of a work of counsel in the fact of one's own reason urging the opposite and in the face of a divine inspiration inviting the contrary."

Fr. C. Englert, C.SS.R., in his paper "Eastern Orthodox Theology," propounds the points of difference between the beliefs of the separated Eastern Christians and Catholic doctrines. He divides these differences into two classs—the secondary issues of controversy, and the major disputes. Under the first he includes the doctrines of the Immaculate Conception and the Assumption, the *Filioque* dispute, the method of baptizing, etc. As points of greater importance he enumerates the *epiclesis,* divorce, the primacy of the Roman Pontiff, and the nature of the Church (e.g., the Slavophile emphasis on the interior factors of the Church to the rejection of "juridicism"). Father Englert concludes his paper with the consoling prediction: "As long as the Orthodox retain valid orders and continue their tender devotion to the Blessed Mother of God, there is never reason to be despondent about the ultimate fulfilment of Our Lord's prayer that there may be but one flock and one shepherd."

At one of the general sessions there was a panel discussion on the problem of penal law conducted by Msgr. L. Riley, Fr. M. Noonan, S.M., and Fr. M. Herron, T.O.R. The various theories advocated by theologians on the nature and the extent of purely penal laws were described and discussed. The more favored opinion was that the scope of penal laws has been exaggerated by some theologians. However, some speakers expressed the opinion that unless theologians admit some civil laws as purely penal, there will be an unequitable burden put on Catholics, since most non-Catholics are accustomed to regard civil law as not binding under pain of sin.

The volume also contains the papers and comments heard at the four elective seminars, having as their topics the principles of extra-sacramental justification (Fr. Francis S. Shea), problems of professional secrecy (Fr. R. Regan, O.S.A.), the nature of infused moral virtues (Fr. J. Harvey, O.S.F.S.) and theology and higher education (Fr. T. Donlan, O.P.). The brilliant opening address of Msgr. William O'Connor, President of the Society during the year 1954-55, is also contained in this volume. It is entitled "The Grandeur and the Misery of Theology," having as its chief theme the concept of theology as wisdom. It closes with the inspiring words: "Theology may have its misery as a science but it is a misery that flows inevitably from our condition as exiles who must live by faith and not by sight. . . . Theology cannot abandon its science without losing the source from which its wisdom flows. Its wisdom keeps it in close contact with the actual problems of human existence and points the way to their solution in the light of divine truth."

In the course of the meeting a statement was drawn up concerning the true concept of devotion to the Blessed Virgin, in answer to the charge of Mary-idolatry, made by the 167th General Assembly of the Presbyterian Church in the U.S.A. This volume contains the excellent statement that was formulated by a committee of the members and unanimously approved by the assembly.

After each paper there is a digest of the informal discussion that followed it, an attempt being made to present the remarks of each speaker individually. It would seem that an improvement of this feature would be achieved if an experienced theologian would give a summary of the points brought out and the best solution given to the problems raised, without attempting to relate the statements of particular individuals. As the record now stands, some statements of the participants are ambiguous, to say the least, and a reader could easily be led astray. Thus, in response to a query as to the opinion of St. Thomas that venial sin was impossible in our first parents before their fall, one of the members "explained that the subjective dispositions of the first parents con-

tained the explanation for this teaching." This is hardly an "explanation" of the problem, since (as can be seen in commentators, such as Suarez) the real problem concerns the possibility of sin that was *objectively* venial.

This volume is a convincing tribute to the interest in theology that is manifested in the United States and Canada today, and to the theological learning and the diligence of the members of the Catholic Theological Society of America. Certainly, every theological library should have a copy of this splendid collection of theological discussion.

FRANCIS J. CONNELL, C.SS.R.

CHRISTIAN DESIGN FOR SEX. By Joseph Buckley, S.M. Chicago: Fides Publishers, 1952. Pp. xix + 216. $3.50.

Father Buckley states that this work was originally intended to be the first of three parts of a much larger book. This first part, termed *The Human Significance of Sex,* was to be followed by sections on the *Physical Facts* (with appropriate moral considerations) and *Casuistry* (application to particular problems). It is regrettable that the larger work did not appear, for the present volume is quite limited in scope.

The author intends his present work primarily for parents and secondarily for teachers of youth. He seeks, first of all, to emphasize the human significance, human fruitfulness and basic rightness of sex, its supernatural elevation in marriage's new dignity as a Christian sacrament and its supernatural sublimation in consecrated virginity. He seeks also to present and explain general principles which may enable the parents to solve with greater ease and security the moral problems of their children concerned with sex. His purpose is to help parents grasp proper moral principles and adopt wholesome attitudes; there is no presentation of the physical "facts of life" or instruction in method or language to be used in informing children of these facts.

Father Buckley has tried to keep very close to the teachings of St. Thomas and most objections to his work will come from those who do not share his Thomistic views.

The author makes a distinction between the absolute morality of purity and the relative morality of modesty. He states, for example, that it does not matter whether skirt lengths are raised or lowered but it is the novelty of what is done that causes it to be immodest. He holds that priests and religious, because of their celibate mentality, should consult reliable lay persons with respect to accepted, prudent practice in problems of modesty.

Father Buckley accepts the Thomistic view that impurity is essentially wrong because it violates right reason rather than the view of Vasquez that it is contrary to human nature, and he distinguishes between passion and the passions at great length. His treatment of the eleven passions or emotions of St. Thomas will prove to be very difficult for the average parent to understand.

One of the clearest sections of the book is a chapter in which the author attempts to establish a set of norms of modesty based on the principle of the double effect. He lists a number of cases here which enable him to explain his view quite well.

Father Buckley treats of the basically different mental attitudes of man and woman toward marriage, and he shows how they cannot and should not be the same. The author does not adhere so tenaciously to the view of St. Thomas regarding woman's inequality with man but recognizes a superiority of woman to man in certain fields. With St. Thomas, however, he holds that any earthly inequalities of the sexes will be eliminated in the next life.

The author treats well the elevation of marriage to the dignity of a sacrament, emphasizing the sacredness of the marriage contract itself. He then compares marriage with consecrated virginity and some will no doubt take exception to his statement that ". . . in the present state of fallen man, the absorptions of marriage are hardly compossible with whole-hearted dedication of oneself to God."

Included in appendices are treatments of the eternal and natural law as the twofold formal and constitutive norm of morality, Aristotle's views on the emotions, various theological opinions on modesty, distinctive sexual characteristics and hormones and the nature of virginity.

Although the work is intended primarily for parents it will be better understood by priests and religious who have been trained in scholastic philosophy. The average parent will have to reread and study the book carefully to grasp much of what the author is trying to say.

R. Frederick Bloom

St. Dominic's Successor. By Marguerite Aron. St. Louis: B. Herder Book Co., 1955. Pp. 203. $3.75.

That historian must needs be a most magnanimous man who would risk the scorn and diatribes of his fellows by attempting to name the greatest of the Presidents in the comparatively short history of the United States. Washington, Jefferson, Jackson, Lincoln and the Roosevelts all have their devoted and aggressive supporters. But in the long history of the Order of Preachers covering almost seven and one-half

centuries there is no dispute as to whom should go the honor of being the greatest Master General. All historians agree that Saint Dominic, whom Pierre Mandonnet designates as one of the great law-makers of the western world, is without peer among his successors; despite the fact that among these successors were a number of great men who have left their mark upon the universal history of the Church. One of them, Blessed Benedict XI, became Pope; a good number received the red hat; and many of them, the greatest of whom was Cajetan, were renowned scholars. It is the writer who attempts to promote his candidate into the spot of second best who will draw the fire of the critics. And that is exactly what this writer does, stating explicitly that Blessed Jordan of Saxony, Saint Dominic's successor, was second to the holy patriarch not only in time but in stature.

This reviewer cannot claim knowledge of the panoramic sweep of Dominican history extensive enough to challenge the author's choice; and he doubts that Miss Aron has knowledge of the requisite breadth and depth to qualify her to make it. But like Father Mandonnet, who wrote the foreword for this book without seconding the nomination, he is too happy to see a biography of the great and versatile German in English to be in any mood to argue with a woman about her prejudices and predilections—especially with such an erudite woman as Marguerite Aron.

Long obscured by the shadow of the tremendous genius of St. Dominic, Jordan of Saxony has never been given the attention and credit that was his due from his Dominican brethren. Most Dominicans have regarded Jordan as notable chiefly because he was the author of a sheaf of affectionate letters of spiritual direction. Miss Aron in her scholarly biography (now translated from French after twenty years) shows he was much more than that. Even though he was only Dominic's second choice as successor (Blessed Reginald of Orleans was the first), it is doubtful if any man, even the great Saint Raymond of Peñafort who immediately followed Jordan, could have done as much to consolidate the gains made by Dominic, or could have put the infant Order on its feet in such a short space of time. It was his masterly hand that guided the destinies of the Order of Preachers through the critical fifteen years that followed the death of Dominic. And it was in no small part owing to that guidance that the founder's death did not bring about among the Preachers the strife and confusion that the death of Francis brought to the Friars Minor.

Yet Jordan had been in the Order less than two years when he was called upon to lead it. He had, of course, a very distinguished background. A noted Master of Arts at the University of Paris he was probably (the author says certainly) that same Jordan Nemorarius

whose books *De ponderibus* and *De lineis datis* are both classics in mathematics. He was more than forty and not yet ordained when he joined the Order on Ash Wednesday, 1220. Two years later he was elected Master General.

As an artist creates a picture in mosaic from scattered bits of stone, so has Miss Aron brought a shadow to life in this great biography of a neglected man by gathering together the scattered and scanty sources. For those who are looking for an old-fashioned type of biography in which imaginary dialogue and fictitious events are not substituted for scholarship *Saint Dominic's Successor* is the book they want. Unhappily, however, it lacks an index.

REGINALD M. COFFEY, O.P.

BEGINNINGS: GENESIS AND MODERN SCIENCE. By Charles Hauret. Translated and adapted from the fourth French edition by E. P. Emmans, O.P. Dubuque, Iowa: The Priory Press, 1955. Pp. 304. $3.25.

M. Charles Hauret, a priest-professor on the Theological Faculty of the University of Strasbourg, has courageously attempted to analyze the first three chapters of Genesis, which contain the divinely inspired account of the beginnings of the universe and of mankind, in the light of modern science.

The beautiful story related in these three chapters is accepted as true by all Christians who believe in divine Revelation. But modern minds, trained in the skills and techniques of modern science, sometimes experience great difficulty in reconciling the biblical account with the findings of science. The order of creation, that light was created before the sun, that creation took place in six days, that the human race traces its origin back to a single human couple, the temptation and fall of our first parents; these and many other problems have long presented difficulties for the theologian, the exegete, and the scientist.

It is the duty and the privilege of science to observe, to analyze, and to correlate the laws implanted in nature by the Creator. Nature, the handiwork of God, cannot contradict its Author; there can be no real conflict between religion and science. There must be a solution to these difficulties.

The recent liturgical revival has served to stimulate the interest of Catholics in the books of the Old Testament and thus has brought many of the difficulties into direct focus. In all the centuries of her existence the Church has never ventured to give a final, authorized

interpretation with respect to details in the first chapters of Genesis. The early Fathers of the Church were not in agreement, theologians and Scripture scholars had varied opinions; and when that is the case the Church moves slowly. As a matter of fact, there was no sound basis for reaching a decision in many of these disputed matters until modern science began to provide the necessary data. During the past century tremendous advances in the natural sciences—biology, geology, physics, chemistry and astronomy—have helped to broaden our background. Equally impressive have been the findings of research in the history, archeology and literature of Oriental antiquity.

We now understand better the mentality of the human authors of the ancient biblical books, the forms of literature that prevailed in these far-off times and the objectives that the authors had in mind when writing. It must be remembered that God used these authors with all their human peculiarities and their limited knowledge of scientific principles as instruments in the preparation of the inspired writings.

Utilizing the findings of modern research, M. Hauret has done much in this book to clear up the puzzles and difficulties that enter the minds of all thinking Catholics as they read the first chapters of the Bible. It is written in clear, concise, non-technical language, and should serve an admirable purpose in presenting the problems and their possible solutions to the general public. The solutions, of course, are still tentative; not final, but plausible. Scientists always reserve the right to change their theories when new facts are discovered.

Each phrase in the biblical account of the Creation and of man's Fall is discussed, and each discussion is followed by a summary distinguishing defined dogma from the disputed points which are open to further scientific investigation. Of outstanding practical importance is the last chapter which gives directives for teachers of religion from the elementary grades up through college. The central theme here is that our teaching should be consistent—"let us avoid filling the minds of children with examples, notions, and ideas which will later have to be retracted in the upper grades or higher courses." Many a college student today wonders: "Why were we not told about this before?"

It is to be hoped that this translation, now available to an English-speaking public, will serve to alleviate some of the possible difficulties in the minds of honest people, and will help to destroy the hoax of the unbridgeable chasm between science and religion which some materialistic scientists continue to perpetrate upon us. We feel that this book should be especially helpful to priests, teachers, and directors of discussion groups, from whom it justly merits an enthusiastic welcome.

CARL S. RICE

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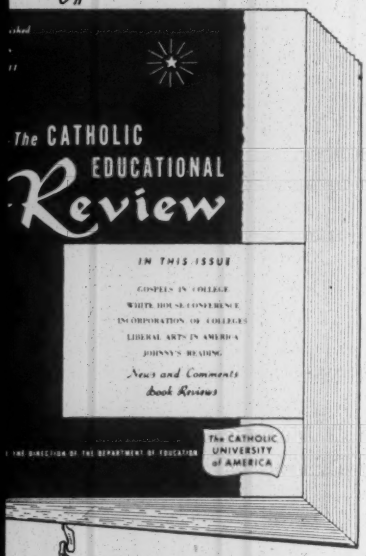

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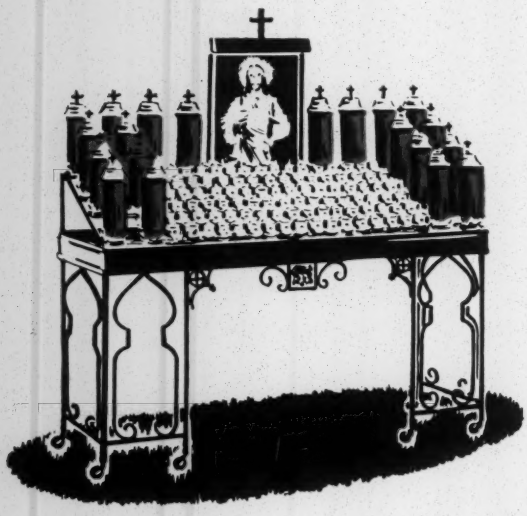

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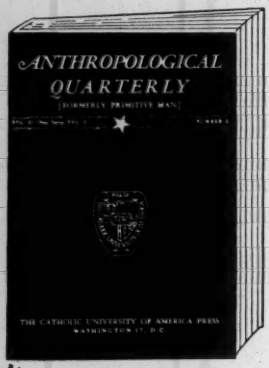

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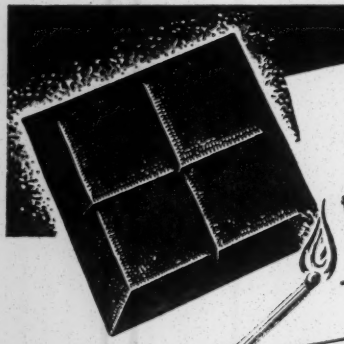

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